



LAYMAN'S HANDBOOK

SECOND EDITION, REVISED AND ENLARGED

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262.

THE LAYMAN'S HANDBOOK.

PROTESTANT EPISCOPAL
LAYMAN'S HANDBOOK

CONTAINING
AN EXPLANATION
OF
THE INNOVATIONS OF THE LAST
HALF-CENTURY

TOGETHER WITH
*A Short Account of the English Inquisition of the
17th Century*

SECOND EDITION, REVISED AND ENLARGED

BY
AN EX-CHURCHWARDEN

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PREFACE.

"Every man to his trade, quoth the boy to the bishop," is an old and true proverb—to the clergyman, divinity; the barrister, law; the doctor, medicine; the merchant, traffic; the mechanic, the use of instruments or tools, and in this busy world few are able to devote much time to any but their own branches, and we therefore offer this little work to those of our brethren who may be anxious to solve certain moot points, for in two sermons a week ministers cannot be expected to explain everything; besides which they do not always judge matters from a layman's standpoint, sometimes preferring Churchianity to Christianity, and at times, too, not appearing to remember that "there is no respect of persons with God" (Rom. ii. 11), and that whether seated like sovereigns on the dais or raised chancel, or beneath in the nave, all Christ's faithful followers are "priests and kings unto GOD," (Rev. i. 6.)

Although in the past half century we have listened to many most admirable preachers, there are still vexed questions which we have never heard referred to in the pulpit, one amongst them being the so-called "Apostles' Creed," which was not written by the

Apostles, neither does it in one respect contain their doctrine.

The rubric does not even agree with the Articles ! In the former which everyone reads and with few exceptions believes, because it is in the Prayer Book, it is unequivocally called "The Apostles' Creed," while in the 8th Article it is styled "*commonly called* the Apostles' Creed," but how many read the Articles and of those readers how many are there who notice the discrepancy ?

Our Reformers who had just come out of the Church of Rome could hardly help believing some of the traditions, one of which was that each of the twelve Apostles had a share in its composition, but it is now acknowledged that its earliest known form, viz : that of Rufinus, A.D. 390, with one important clause excepted, dates from about three centuries after the death of the last of the Apostles. That clause, and we never hear minister and people say "He descended into hell" without a painful feeling, was a later addition. Moreover the word "Catholic" does not occur in the above creed having been also a later addition.

Is it Apostolic doctrine that our most blessed Lord told the penitent thief that He would meet him this day *in hell* ? Can this be proved as stated in the 8th Article ? The Nicene Creed does not say so, neither does the so-called "Athanasian Creed," and far above all the N. T. does not say so. Scholars of course tell us

that hell means *hades*, but the P. B. was not written for scholars alone, but for the vast majority whose professions or occupations do not necessitate a knowledge of the dead languages, and who naturally consider hell to be the place of torment.

In the rubric this last creed is styled "commonly called the Creed of St. Athanasius," while in the 8th Article it is called *outright* the Athanasian Creed.

We know now, however, that bishop Athanasius did not write this creed, and the Americans left it out of their Prayer Book a century ago.

We call Easter the Queen of Feasts "on which the rest depend." It is intended to be the anniversary of the Resurrection, but we do not know the date when that occurred.

Dr. Hook, Dean of Chichester, in his *Church Dictionary* (9th Ed., London, 1864), says, "it is called in English, Easter from the Saxon *Eostre*, an ancient goddess of that people, worshipped with peculiar* ceremonies in the month of April, and gives a long account of the ancient disputes concerning the date of its celebration, but why does he not tell us what is far more important, that the Church Historian of the fifth century, Socrates, says in his opinion the feast was introduced into the Church *from some old usage?* (See *Easter*).

*He might have said with impure ceremonies, for she, as Venus, was the mother of all impurity.

It was, undoubtedly, one of the many cases of compromise, according to the miserable policy of those days of meeting the Pagans half way. As they would not give up the Feast of their goddess it was adopted by the Church as the day for commemorating our Lord's Resurrection.

Canon Robertson, even as late as 1867,* does not appear to have known the origin of Easter, neither to have noticed the remarks of Tertullian nor Socrates, but quoting Bingham, Neander and others he says, "The most plausible of the etymologies proposed for the German *Ostern* and English *Easter* appear to be (1) from the old Teutonic *urstan* (to rise up); (2) from the name of a Saxon goddess whose festival fell on the same season."

The venerable Bede, however, who may almost be styled a contemporary authority as he was born in 672, or about 75 years after Augustine introduced Christianity among the Anglo Saxons and only twenty years after the Middle Angles were converted (A.D. 653) says decidedly that the name was derived from the goddess Eostre! This Eostre, was the same as the Syrian Astarte, who was the same as Venus. No scholar can disprove this, and we call the day on which we celebrate the anniversary of the RESURRECTION of our most blessed Lord and Saviour, the Feast of Venus!

*History of the Christian Church, Fourth Edition, London, 1867. There may be later editions, but we are trusting to our own Library only.

It is folly to deny this, for why should the truth be concealed? Must we forever, like the Athenians, "ignorantly worship?"

What has been the effect of this ignorance or concealment of the truth? In 1878 the Irish Church revised the P. B. Under "Commination," they repeated from our P. B. that this discipline of sackcloth and ashes was a *godly* one of the Primitive Church. This is simply an error, no doubt believed to be true when the statement was originally made, but we are better informed now, for while some consider the Early Church to have ended with the death of St. John in the year 100, the latest date allowed is A.D. 314, and although some claim that this rite of public penance was instituted in the sixth century by the council of Agde, others believe it can hardly be later than the ninth century. It was not a *godly* discipline of the *Primitive* Church, but a *Romish* one of the *Dark Ages*. (See *Commination*.)

Look then at Ember Days. They retained these as they say in the Canons, "In accordance with the ancient custom of the Church." What church was it? Again the church of the Dark Ages! It was a local custom of the Roman Church first mentioned about the middle of the fourth century, more than a century after the end of the Primitive Church (latest date) and as long also after the First Council of Nice in 325, when Hosius, fearing to be outnumbered by the Arians, called the Egyptians to the rescue and agreed to acknowledge their goddess Isis as the Virgin Mary.

These Ember fasts were not introduced into England until about the time of Charlemagne (A.D. 742-814), and to this day, even if there are not to be any ordinations in our own diocese, or elsewhere to our knowledge, they must be observed with special fasting and prayer.

At the Reformation when all Processions were abolished the perambulation of the circuits of parishes on the old Rogation Days was retained for the purpose of keeping fresh in the minds of each passing generation the bounds of the parishes and although the old litanies were dropped, no prayers in lieu thereof have ever been published, but the seed was left in the calendar, and after more than three centuries, the Synod of Niagara, not an humble, ignorant lay Synodsmen only, but the whole Council (to use the Latin term) of the Diocese memorialized the Provincial Synod in Montreal for prayers for this French R. C. bishop's institution, but it was left among the unfinished business and not brought up again.

We will not add more on this subject here.

Since our first edition Archbishop Benson has published his judgment in the Lincoln case. We have not referred to it as it has no binding force and cannot be said in a legal sense to settle anything.

Bishop Ryle has requested his clergy to make no alterations in the conduct of their services at the Holy Communion for two reasons. On the one hand the

case is not finally settled as there is about to be an appeal to the Privy Council, and on the other hand it appears legally doubtful whether the recent judgment is of any force in the Northern Province of the Church of England even if there was no appeal. At any rate he says the Archbishop of York and his suffragans have had no voice in the matter.

If we have not always been careful to quote our authorities the reason is evident, this work being intended principally for the general public who frequently have not the time nor opportunity to refer to such, and we did not wish to overburden the pages with notes. As regards scholars, they will not need the information.

Some of these articles have already appeared as privately printed leaflets, and a few have been reprinted by others for sale.

PROTESTANT

LAYMAN'S HANDBOOK

Absolution. At the Hampton Court Conference in 1603, when the Prayer Book was revised for the fourth time, the Puritans (who were so called because they desired the pure word of God free from tradition)* or original Low Churchmen, objected to the word Absolution in Morning and Evening Prayer, as having a Popish sound, and as a slight concession the words "or Remission of Sins" were added. It was then to be pronounced by a Minister, but at the Revision of 1662, that title was changed to "priest," in direct opposition to their wishes. Before the alteration deacons could use it.

There are many who believe that our so-called "priests" have themselves the power by this absolution to absolve the people from their sins, from the words of Christ "Whosoever sins ye remit, they are remitted,"—but this power was given to His Apostles alone, who had no successors.

Wheatly, (not to be confounded with Archbishop Whately) in his *Rational Illustration of the Book of Common Prayer*, says that when the priest by virtue

*Differing from the Church of Rome, who like the Pharisees "teach for commandments the traditions of men," while Low Churchmen still hold the absolute supremacy of the Holy Scriptures in matters of faith.

of this power and commandment declares and pronounces such absolution and remission "those in the congregation who truly repent and unfeignedly believe GOD'S Holy Gospel (though the priest does not know who or how many there are that do so) *have yet their pardon conveyed and sealed to them at that very instant through his ministration!*" And there are many who agree with him, but should a penitent sinner on a Monday morning say

"Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee—
O Lamb of GOD, I come,"

must he wait until the "priest" has pronounced the Absolution on the following Sunday before his pardon is "conveyed and sealed" to him—and what if he dies before that Sunday? Moreover if this mortal can so easily obtain our pardon by pronouncing a few words, why cannot he also heal the sick?

In all the modern revised Prayer Books (except the Irish which needs to be revised again) this priestly assumption is guarded against. Perhaps the best is in the English Reformed Episcopal Prayer Book, wherein it reads "The Declaration of GOD'S mercy to all who truly repent and believe His Holy Gospel," and instead of saying that GOD hath given power and commandment to his ministers it reads that GOD hath "declared and pronounced to His people, the Absolution and Remission." It is the same in the Canadian R. E. P. B, except that the word Absolution is expunged. In the first Canadian R. E. P. B. the Absolution was entirely expunged and that in our Communion Service used instead; not called an Absolution, however, and the word *us* was substituted for *you*. "Have mercy upon *us*; pardon and deliver *us* from all *our* sins."

Among the many proposed alterations perhaps the most judicious is that the rubric be changed to "A Declaration that GOD pardoneth penitent sinners, to be read by the minister," and further to alter it to "hath declared and pronounced to His people *free and full forgiveness* of their sins," thereby doing away entirely with the idea of priestly absolution.

In the Spanish Prayer Book after a Declaration of God's mercy to be said by the Presbyter (or the Bishop if he be present) the people answer "God Almighty have mercy upon thee also, pardon all thy sins, and bring thee unto life everlasting, through Jesus Christ our Lord. Amen."

Agnus Dei after Consecration. When the "*Agnus*," or in English, "O Lamb of God that taketh away the sins of the world" is said or sung here, it means that it is then sung to the LAMB HIMSELF, who is there before the so-called "priest" on the so-called "altar!" This is Romish doctrine for that Church believes that after consecration, the wafer (which they use instead of bread) and the wine become really and truly CHRIST HIMSELF, body, blood, nerves and bones, soul and divinity!

As transubstantiation was not formally rejected in 1549, the *Agnus* was retained in the First Prayer Book of King Edward, but when the doctrine of the Church of England was altered in this matter and altars were taken down in 1550, the sacrificial character of the priest expunged from the ordinal and the Articles condemning transubstantiation put forth in 1552, it was no longer consistent to sing the *Agnus* as before, and when the Second Book was issued in the latter year the *Agnus* was expunged altogether, and not only so but as a similiar clause occurs in the *Gloria in Excelsis*, which was previously sung at the beginning

of the communion, the *Gloria* was removed from its place and put at the end of the service where it is now, so that it could not possibly be addressed to the consecrated elements, all of which had been previously consumed.

Alban, St. The whole story of this so-called "protomartyr" is a monkish fraud, as is shown by Froude in his "Short Stories on Great Subjects" (Longmans' 1877), and in Smith's "Christian Biography," we read, "St. Alban, *if he ever existed.*"

We are told that he was martyred in 302, at Verulam now called St. Alban's, and his body was found by a miracle in 791, but that we may form some idea of the tendencies in matters connected with religion of those days in which this alleged miracle was performed, we have only to turn to Robertson, who says, "The reverence of saints rose higher; their intercession and protection were entreated, their relics were eagerly sought after, and extravagant stories were told of miracles wrought not only by such relics themselves, but by clothes which had touched them, and by water in which they had been dipped. Churches were dedicated to saints and angels. . . . Relics of scriptural personages continued to be found. Spurious relics were largely manufactured. Lives of recent saints were composed—full of miraculous recitals. Saints of older date were supplied with biographies written in a like spirit of accommodation to the prevailing taste; and *imaginary saints with suitable histories were invented.*" And Mosheim says "Certain tombs were falsely given out for the sepulchres of saints and confessors; the list of the saints was augmented *with fictitious names.* Some buried the bones of dead men in certain retired places, and then affirmed that they were divinely admonished by

a dream that the body of some friend of God lay there. A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised with success, to delude the ignorant, when true religion was almost entirely superseded by horrid superstition." And again "as the demand for relics was prodigious and universal, the clergy employed all their dexterity to satisfy those demands, and were far from being nice in the methods they used for that end. The bodies of saints were sought by fasting and prayer instituted by the priests in order to obtain a divine answer, and an infallible direction, and the pretended direction never failed to accomplish their desires; the holy carcass was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of GOD Himself.

. But there were many, who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of attempts in a cause of this nature were considered, when successful, as pious and acceptable to the Supreme Being."

We have quoted Robertson and Mosheim, but for the information of the general reader will add these are no mean authorities, the first having been a Canon of Canterbury Cathedral and Professor of Ecclesiastical History in King's College, London, and the Rev. Dr. Mosheim was Chancellor of the University of Gottingen. He died in 1757, and his impartiality has never been questioned.

Hallam says, "It must not be supposed that these absurdities were produced, as well as nourished, by ignorance. In most cases they were the work of deliberate imposture. Every cathedral or monastery had its tutelar saint; and every saint his legend, fabricated in order to enrich the churches under his protec-

tion by exaggerating his virtues, his miracles and consequently his power of serving those who paid liberally for his patronage."

Captain Conder, a living authority, says, "The sale of relics which appears to have commenced even in the second century, developed into a regular trade in the fourth and fifth, and the bones of saints miraculously discovered yielded constant fresh supplies of holy bones and other remains."

This Alban is said to have suffered during the Diocletian persecution in 303, but both the Church Historians, Eusebius, who was living at the time, and Sozomen, a century later, deny that that persecution reached England.

Constantine in his *Life of Germanus*, bishop of Auxerre, in France, written shortly before 492, says the bishop opened Alban's tomb in 429, and deposited in it some relics of saints, but this was probably an interpolation, followed however by later writers, as it was said when the abbey was founded that all memory of Alban had been lost for five centuries. Gildas who wrote in 560, also relates the story of the martyrdom, but this is also probably an interpolation, for the oldest copy of Gildas is of the thirteenth century. Gildas says—or rather in Gildas' *History* it is stated that on the way to his execution, like the Israelites who trod dry-foot over Jordan, so also Alban opened a path across the Thames whose waters stood abrupt like precipices on every side. We are also told that he ascended a hill with his persecutors; and when at the top he prayed for water and a spring burst forth at his feet; that when he was for six months in prison no rain or dew moistened the earth, but every day the whole country was burned up under a most scorching sun. No fields, nor trees produced any crops, and when he was beheaded the eyes of the executioner

dropped out of their sockets and fell to the ground with the head of the martyr.

In 791, five centuries after he is said to have died, Offa, king of Mercia, in expiation of a murder, founded a monastery at Verulam in honor of Alban. It is said an angel appeared unto the king and admonished him to raise out of the earth the body of the martyr, and the king assembling his clergy and people they commenced the search with prayer, fasting and (of course) alms; when a ray of fire was seen to stand over the place of burial, like the Star of Bethlehem, and the body was found excellently preserved by the relics placed there by Germanus three centuries before.

Of all absurdities this appears to be the greatest—that the bones of this great saint required other bones to preserve it!

Chauncy, the historian of the county, says, "But others hold that Matthew Paris (ob. 1259) and the other monks of St. Alban's invented these fabulous stories to blind the world and induce the people to believe the innocency of the wicked king, because he was their founder, and by such artifices they were wont to increase their benefactions and the revenue of their church."

Two centuries after the founding of King Offa's monastery, the monks of Ely suddenly pretended that they, and only they, possessed the genuine skeleton, saying that in Abbot Ælfric's time fearing that the Danes were about to attack him and might carry away the relics, he had sent them to Ely which lay in swamps and morasses not easily penetrable. When the box was restored the Ely monks were not ashamed to boast they had rifled it of its contents. The Abbot of St. Alban's was, however, equal to the occasion. He, too, asserted that he had played a trick. He wished to throw the Danes off the scent, but not trust-

ing the monks of Ely he had sent the bones of one of his monks and buried the real relics in a secret place. Edward the Confessor was appealed to and gave judgment in favour of St. Alban's. The Pope also did the same. The St. Alban's relics worked miracles, and the Ely relics replied with other miracles, so that the controversy lasted for centuries. One of the tales was that there was a discussion concerning his shrine at St. Alban's, some of the monks doubting whether he was buried there, and one evening as one of them was praying, the shrine burst open and a form appeared, saying, "*Ecce ego Albanus*"—"Behold it is I, Alban; did you not see me arise from my tomb?" "Yes, my lord and master," replied the monk, whereupon Alban went back to his coffin.

If now we believe one of these tales we must believe all, for they all rest on the same foundation.

In later times the monastery of St. Alban's became so notorious for its luxury, idleness and lasciviousness that Pope Innocent VIII (who died in 1492) enjoined Cardinal Morton to visit and report upon it. That report—the original—is still in Lambeth Palace, and Froude says of the monastery and its adjoining sisterhood that they were stained with every crime, even unto the sin of Sodom, and of the Cardinal's report that the details cannot be quoted, even in Latin!

Froude, who wrote just before they began to restore the abbey church of St. Alban's concluded his essay: "There is a talk now of restoring St. Alban's. We are affecting penitence for the vandalism of our Puritan forefathers, and are anxious to atone for it. '*Cursed is he that rebuildeth Jericho!*'"

St. Alban is acknowledged in the Calendar (June 17) as one of our saints to be remembered on All Saints' Day. Although called the protomartyr, his name was omitted in Edwards' P. B., but it was

restored by Sheldon we think. The American Church expunged it a century ago and it is also expunged in the Irish and other Revised Prayer Books.

(See *All Saints' Day, Invocation of Saints and Relics.*)

All Saints' Day. This was instituted in 607, in lieu of the festival "To all the gods," to whom there was a separate temple in Rome called the Pantheon (All the gods) which is still in existence. This was however transformed into a church dedicated to all the martyrs, which last word was afterwards changed to saints. To this day however it bears its ancient name and not inappropriately, for many of the Romish Saints were originally Pagan gods or demi-gods.

Who are All the Saints? Are there any named in the O. T. except only Aaron the Saint of the Lord? It is true that the Evangelists are so styled in the N. T. but they are not called saints in the original Greek. When therefore we pray for grace to follow thy blessed Saints, must we not, like our own Apostle, *pray with the understanding also*, and therefore turn to our only authorized list in the P. B., and pray to follow in the footsteps of Alban, Dionysus and George,* of whom elsewhere; Oannes the sun-god whose name was changed to the Latin Johannes or John; Margaret, who usurped the place of Juno Lucina, and is still invoked by R. C. women for the same cause as was her

* Wheatly, although he stamps as "nonsensical" the story of St. Dunstan taking a she-devil by the nose with a pair of red-hot tongs, nevertheless tells us the reason St. George became the patron saint of England was because when the son of William the Conqueror was besieging Antioch, "St George appeared with an immense army coming down from the hills, all in white, with a red cross on his banner, to reinforce the Christians, which occasioned the infidel army to fly." Wheatly died in 1742. His book was reprinted by Bohn in 1852, and was considered a standard work—but no father would dare to read to his daughter the account he gives of some of the female saints.

predecessor ; Martin, anciently Mars ; Pope Fabian, bishop of Rome in 236 ; Pope Gregory, bishop of Rome in 590 and the last named of our Protestant menology, Pope Silvester, bishop of Rome in 314, and about forty more.

Can we blame the Ritualists for desiring to restore the Invocation of Saints with this P. B. list before them, stamped thereby as authorized ?

The supreme Lord of all the gods was the sun-god who was worshipped by the Phœnicians as Baal-Samen, Lord of Heaven, and in Ireland as Beüll-Samhan. The night of the 1st of November is called in Erse, to this very day, Oidche Samhna, the Night of Samhan, and in Gaelic also Oidche Samhna or Samhuinn. Our Gaelic Dictionary says only Samhuinn, and that there might be no question we summoned our butler, a Highlander, and asked, "What do you call Hallow'een in Gaelic?" Without a moments' hesitation he replied, "*Oidche Samhna, Oidche*, sir, means night." Upon pointing out Samhuinn in the Dictionary, he did not understand it, and said that word was not used in his part of the Highlands. (See *Alban, Calendar and Invocation of Saints*.)

Altar. GOD (blessed be His holy name) ordered but one altar in the whole earth, and that not to be where His people, nor even Moses nor Aaron should choose, but where He Himself should choose ; and when the two tribes built an altar on the east of Jordan, it was not an altar of sacrifice but an altar of witness.

Moreover (perhaps to make a wide contrast between the one altar of the Almighty GOD and the many elaborate and highly wrought altars of the idolaters) He ordered that His altar should be made of earth, or (perhaps on account of the rocky nature of the ground

where the Israelites camp happened to be stationed) if it was made of stones it was *not* to be of *hewn* stones "for if thou lift up thy tool upon it thou hast polluted it." "Neither shalt thou go up by *steps* unto Mine altar."

It is true that the actual earthen altar made for the Tabernacle was enclosed in a frame of shittim wood overlaid with brass; but this was by God's express command.

Besides the one altar, altars were erected by Gideon, Samuel, David and Elijah, but they were temporary, to meet emergencies, and were erected by the immediate command or inspiration of God Himself.

There was also an altar of incense but as Dr. Perowne pointedly remarked "the term altar was not strictly appropriate in this instance, as no sacrifices were offered on it."

When Solomon's altar which was destroyed, was re-restored, as we learn from the book of Maccabees, which may be trusted in matters of history, it was built of unhewn stones: "they took whole (*holoklerous*) stones and built an altar *according to the former*." And when Herod restored the Temple, the divine commands were again adhered to, for Josephus says: "it was made without any iron tool, neither did iron touch it at any time."

In the times of the early Church, altars were unknown. The Communion Tables were of wood, but about the fifth century, when the Eucharist began to be regarded as an actual sacrifice then altars of stone were thought to be necessary, upon which to offer up the so-called "sacrifice." Probably this was done as a sort of substitute for the Pagan altars then being abolished, for although the Christian Church was founded in Rome before the arrival of Paul, still there were temples there in the year 400 to Jupiter, Saturn,

Cybele and others, and even one hundred years later, although an edict was passed condemning to death those found sacrificing according to the Pagan rites, still there was a certain toleration, and during those centuries many heathen errors crept into the Church. In France a statue of Diana was worshipped at the court of Dagobert II., in 689, and as late as 794, Charlemagne found it necessary to publish an edict ordering sacred groves and trees to be cut down—but we still place them in our Churches at Christmas!

A decree of the Council of Paris, in 509, ordered stone altars to be made and they were ordered in England by Egbert, Archbishop of York, in 705. Tables appear however to have continued in use elsewhere much longer, for according to William of Malmesbury, Wulstan, Bishop of Worcester (1062-1095) demolished throughout his diocese the wooden tables still remaining, and about the same time (1076) Lanfranc, Bishop of Winchester, condemned them.

By an order in Council, Nov. 12, 1550, letters were sent to every Bishop "to pluck down the altars," and the Visitation Articles of Archbishop Grindall in 1567 have the following questions: "whether all altars be utterly taken down and clean removed, even unto the foundation, and the place where they stood paved, and the wall whereunto they joined, whitened over?"

We regret to add that in the American Church Hymnal the word "Bethels" in Nearer my GOD to Thee, is changed to "altars." "Out of my stony grief *altars* I'll raise." (See *Communion Table*).

Ambassador. When the Revised Version appeared we hoped to have seen this word altered, for our own experience was similar to that of Pepys, who says in 1663 "(Lords Day). To church and heard Mr. Mills preach upon those words 'We are therefore embas-

sadors of Christ.' Wherein among many other high expressions he said, that such a learned man used to say, that if a minister of the word and an angel should meet him together, he would salute the minister first ; which methought was a little too high."

An ambassador is an officer of the highest rank, sent out by one Sovereign *to another Sovereign*. He is deemed to represent the person of his Sovereign, and has the right of demanding an audience of the Sovereign to whom he is accredited. England has now only seven ambassadors, viz. to Germany, Russia, Austria, Turkey, Spain, Italy and France—the latter embassy having been established before the formation of the Republic, when no change was made. She has never sent an ambassador to the United States. Even at the time of the Oregon difficulty, Lord Ashburton's was a special and extraordinary mission only, not an embassy.

The second in rank is the Envoy Extraordinary and Minister Plenipotentiary, and the third is the Minister Resident, both of whom represent their Government, not their Sovereign, but not one of the three is accredited to the people—the laity.

The Greek word *presbeuo* in the N.T. should have been translated *elders* or *seniors*, and it has always seemed to us incomprehensible that men professing to be ministers of the meek and lowly Saviour, with their Greek Testament and Lexicon before them, could for one instant dare to believe that Paul, who said of himself that he was the least of the Apostles, and not only the servant of GOD but also *our* servant—*our servant*—could possibly be guilty of claiming to be the equal of the Lord Jesus Christ.

The word ambassador also occurs several times in the O.T., but the Hebrew words *luts* and *malak* signify rather intrepeter, messenger or agent. These mes-

sengers or envoys were usually old men of high rank and were met by delegates of similar dignity, but they were not ambassadors.

When the Hon. and Rev. Baptist W. Noel, son of the Earl of Gainsborough and one of the Queen's chaplains left our Church half a century ago, he said :

“ Priest-craft with a giant stride,
Stalks the land in pomp and pride :
He who should preach only Christ
Now a semi-papal priest
Would the Church's Lord appear,
Not its lowly minister ;
Calling all men great and small
Down before the priest to fall.

None must rest on Christ alone
Till the priest his work has done.
Sacraments the priest extols
For 'tis he each rite controls ;

Priests, ambassadors of heaven
Can pronounce our sins forgiven—
Since whate'er their want of sense
They the gifts of grace dispense ;
Oh ! for an hour of Luther now !
Oh ! for a frown from Calvin's brow !
Once they broke the papal chain—
Who shall break it now again ? ”

We had barely concluded the above when the papers gave an account of an address from Bishop Courtney to the congregation of St. Paul's church, Halifax, N.S. He said, “ It is not the people's place to watch if their rector teaches orthodox doctrine, or to criticise his preaching as if they were the shepherds and not the sheep. They should be willing to learn from their minister. They should *receive him as Jesus Christ Himself*. When they meet him on the street or invite him to their homes they should feel that *Christ was meeting or supping with them*. Then ” exclaimed the

bishop with vehement earnestness "would you dare to criticise Jesus Christ?"

As this blasphemous bishop claims for his subordinates an equality with the Lord Jesus Christ, what does he claim for himself?

The congregation were naturally very indignant for they are not (in the words of Bishop Ryle) "tame, ignorant sheep, lead hither and thither at the beck of an autocratic sacerdotal shepherd."

Since then another Canadian bishop in a Christmas (1890) letter to the Laity, tells them of the glad tidings of great joy of which their clergymen "is to you the bearer and ambassador." We repeat therefore as this prelate also wishes the people to believe that his underlings are the equals of the Second Person of the Trinity, what does he wish to be considered himself?

Annunciation. In the Lessons Proper for Holy Days we read "Annunciation of our Lady." The Virgin Mary is therefore acknowledged in the P. B. as the Madonna or our Lady. Scripture does not inform us when the Annunciation occurred, but the day of the Nativity having been already settled (see *Christmas*), the Church of Rome, probably about the fifth century, actually ventured to add that she was conceived nine months previous on the 25th March. This was probably one of the many cases of amalgamation with the Pagan sacred days, for the 25th of March was anciently dedicated to Cybele, the mother of the gods.

Anthems. Our Reformers who had seen the evil of vicarious worship in the Roman Church left out all mention of Anthems in the P. B. of 1549, and it was not until a century after, in the time of Charles the

Second, that they were acknowledged by the insertion in the P. B. of 1662, of a rubric, and this was the work of that immoral and worldly minded man Archbishop Sheldon and his clique who were determined in every way to make the P. B. distasteful to the Puritans with the avowed desire of driving them out of the church. They even astonished the profligate king by styling him, in the Prayer for Parliament, "most religious," and Bishop Burnet tells us that the king's witty friends "often asked him what must all his people think when they heard him prayed for as their most religious king."

The province of a choir is to *lead and support* the song of a congregation, *not to monopolize it as they do in the anthems*, and they should not be allowed to turn the House of God into a place of entertainment, for it is folly to call singing by proxy, worship. It was well remarked by Canon Bell, "that the nearer we approach an ornate cathedral service the farther we depart from the simplicity of the gospel."

'Our Church music should be congregational only; devotional, full of true religious feeling; not sensuous nor artistic, and then there will be no danger that the multitude will mistake their pleasure in the melody of song for true religion and be content to draw nigh unto God with their lips, while their heart is far from Him. There is no greater danger incident to an elaborate Ritual than that of *mistaking emotion for religious feeling*. The most careless and godless may be moved to tears by the pathos of sweet music, or be held breathless by the touching spell of eloquent words. It is possible to be sentimental without being pious."

If however our Churches are to be turned into Ecclesiastical Music Halls, and we must have anthems, then is it not too much to expect us to stand and listen

to the solo, duet and quartet? Why should we not remain seated as in other music halls? Must we stand to pay due respect to the choir?

The *Evangelical Churchman* says: "The quartette choir and the anthem soloist are not conducive to the worship of GOD, but rather tend to develop the critical faculty which is altogether out of place in the House of GOD;" and adding that we ought to be as careful and reverent in our singing as in praying or preaching says truly "many persons will thoughtlessly repeat sentiments in hymns that they would not accept through any other channel," and Canon Mozley's words alone are sufficient to show that great caution is necessary. He says "The writers of our Hymn Books adapt their theory of the Divine Being and operations to the exigences of the metre and the rhyme. They invoke whatever they please and find convenient and they abandon their theology at a moment's notice for the sake of a happy fourth line."

The Pan Anglican Synod is now almost forgotten. The Bishop of Delaware describing it said "One hundred bishops were all brought together at St. Paul's Cathedral. There we were to stand up and make our profession of faith, and what a grand thing it would have been to have had the bishops repeat the creed together. Instead of which we stood up for ten minutes and the choir sang an elaborate piece of music which we could not follow."

If our memory serves us it was that pattern bishop Dr. Lee who then filled the see of Delaware.

Philpot, the good Bishop of Worcester in his charge in 1880 said "The so-called 'intoning' of the minister and the chanting of the psalms hinder rather than help, the heavenward aspirations of the people;" and we have felt this ourselves and once when nearly distracted lifted up our head and saw the choir-master

marking time like the leader of an orchestra, to "incline our hearts to keep this law."

Dr. Fraser, Bishop of Manchester, said "he knew churches where large congregations would gather when it was known a popular anthem was to be sung, or where a popular singer was known to be taking part in the service, or where some skilful player was about to play a favourite voluntary on the organ, and where without such attractions the congregation would not be large," and on another occasion he said "the spirit that drew people there was the same spirit that drew them to Mr. Hallé's concerts, and they went to hear it because they could not hear one of Mr. Hallé's concerts on Sunday"—to which the bishop might have added that they could hear the Sunday concert *gratis*!

Such churches are like the famous and *fashionable* Dublin Cathedral which has long been known as "Paddy's Opera."

Ten years ago Dr. Bedell, Bishop of Ohio, published a description of a fearful anthem which we would rather not repeat, but a surgeon's knife must sometimes cut deep and it may still serve as the bishop intended as a warning. But we must use blanks, for they mocked and blasphemed that name which the Jews never mention without adding "Blessed be His Holy Name."

"And this" he said "was what they sang:"

... is a Spirit; ... is a Spirit; and they that worship Him, and they that worship Him, and they that worship Him must worship Him in Spirit and in truth ... is a Spirit; and they that worship Him; ... is a Spirit; must worship Him; they must: must worship: ship Him; in Spirit and in truth; for the Father seeketh such (tenor); for the (all loud) seeketh such, seeketh such, seeketh such to worship Him. (Very softly) ... is a Spirit; (waxing louder) ... is a Spirit; and they; they

that worship Him; they; and they; they that worship Him must worship Him and (loud yellendo) THEY that worship Him; and they; must; that worship Him (tenor softly) must; (contralto) worship; (all) Him in Spirit and in truth; (all but tenor) for; (all) the Father seeketh such; (bass) seeketh such; (all softly) to worship Him; to worship (sort of dying away) in Spirit and it tru-u-u-th."

Wycliffe condemned the frivolity and artifice of the church music of his day five hundred years ago as being for "jollity and pride," and that it stirred vain men more to dancing than mourning, and warned the "fools" that delighted in it that they should remember the sharp words of Austin:—"As oft as the song liketh me more than doth the sentence sung, so oft I confess that I sin grievously." (See *Choral Services and Surpliced Choirs.*)

Apostles' Creed. In the Rubric this is called the "Apostles' Creed," while in the articles it is only said to be "commonly called" the Apostles' Creed, but would it not be more correct if styled the Italian or Roman Creed, or better still, the Christian Creed, for although it was a tradition even in the time of Rufinus that it was framed by them in person, Dr. Hook deems it necessary to give reasons for believing the legend highly improbable and Humphrey says we are not justified in receiving it, but how many myriads have believed and do still believe it was composed by them. We are told, however, that it was so called because it contains the doctrines of the Apostles, but did they believe that our most blessed Lord descended into hell? We follow the minister in saying, "He descended into hell,"—but *He did not do so*, neither do the two other creeds say so.

When he said, "IT IS FINISHED," His work was

done, and the same day he was in Paradise with the penitent thief. Hades or Sheol is the region of the lifeless, and Paradise was understood by the Jews to be that part of Hades where the spirits of the righteous dead repose.

The earliest form of this Creed of which we have any knowledge was used in the time of Rufinus, bishop of Aquileia, A.D. 390, and does not mention hell, "*crucifixus sub Pontio Pilato et sepultus ; tertia die*"—(was crucified under Pontius Pilate, and buried ; the third day—). The words "He descended into hell" are a later addition, as is also the word "Catholic." (See *Catholic*.)

Apostolic Constitutions. In the early ages of the Church of Rome these were attributed to Clement of Rome, who was supposed to have committed them to writing from the mouths of the Apostles. This has, however, been completely disproved and it is now generally believed by critics that they were chiefly compiled during the second and third centuries. They contain references to writers of the third and fourth centuries, and a modern critic supposes them not to have attained their present form until the fifth century. Dr. Hook says, "The advancement of episcopal dignity and power appears to have been the chief design of the forgery." The Apostolical Canons are writings of a similar nature to the foregoing and are first alluded to by name in the year 394.

Apostolical Succession. Every scholar has long given up as a mere piece of papistic ignorance the pretence that the Apostles were the prototypes of the bishops, for the Apostolate ceased on the day that St. John died at Ephesus. Dean Stanley says "The Twelve Apostles whom He chose had no successors

like themselves. No second Peter, no second John, no second Paul stepped into the places of those who had seen the Lord Jesus. . . . The Seventy Disciples that went forth at their Lord's command into the cities of Palestine were soon gathered to their graves, and no order of the same kind or of the same number came in their stead. They went out once, and returned back to their Master to go out no more." The case is thus summed up in Smith's *Bible Dictionary*. "It ceased, as a matter of course, with its first holders—all continuation of it, from the first conditions of its existence (cf. 1 Cor. ix. 1.) being impossible. The *episcopus* of the ancient churches co-existed with and did not in any sense succeed the Apostles; and when it is claimed for bishops or any church officers that they are their successors it can be understood only chronologically and not officially."

And this we may well believe when we remember what some of the early bishops were. Gregory of Nazianzus, Bishop of Constantinople, who died in 389, was a good man and an exception to the general rule. This is what he says of the bishops of his day. We now quote the bishop's account as given by Dr. Stanley, Dean of Westminster in his *Christian Institutions*. At the Council of Antioch "a yell, rather than a cry, broke from the assembled episcopate." "They threw dust in his face; they buzzed about him like a swarm of wasps; they cawed against him like an army of crows. . . . Showing their tusks, as if they had been wild boars."

Again Gregory says "They are 'illiterate, low-born, filled with all the pride of upstarts fresh from the tables of false accountants, peasants from the plough, unwashed blacksmiths, deserters from the army and navy still stinking from the holds of the ships.'"

"But he is aware of the objection that the Apostles

might be said also to have been unlearned men. 'Yes,' he replies, as if anticipating the argument of the apostolical or papal succession 'but it must be a real Apostle; give me one such, and I will reverence him however illiterate.' 'But these,' he returns to the charge, 'are time serving, waiting not on God but on the rise and flow of the tides, or the straw in the wind—angry lions to the small, fawning spaniels to the great—flatterers of ladies—snuffing up the smell of good dinners—ever at the gates not of the wise but of the powerful—unable to speak themselves, but having sufficient sense to stop the tongues of those who can—made worse by their elevation—affecting manners not their own—the long beard, the down-cast look, the head bowed, the subdued voice—the got-up devotee.'"

"Again Gregory says 'Councils, congresses, we greet afar off, from which (to use very moderate terms) we have suffered many evils.' 'I will not sit in one of those Councils of geese and cranes. I fly from every meeting of bishops, for I never saw any good end of any such, nor a termination, but rather an addition of evils.'"

Nearly broken-hearted Gregory resigned his bishopric, and Dean Stanley says "He might, perhaps, have acted a more dignified part had he buried in oblivion all remembrance of the cause of his retirement. But *history has ratified the truth* of the invectives which his vanity or his righteous indignation extorted from him."

At the Council of Ephesus (A.D. 449) when a mob of monks appeared (we again quote Dean Stanley) "Flavian, Archbishop of Constantinople, lay watching for the moment to escape, when Dioscorus, the Archbishop of Alexandria, seized him round the waist and dashed him to the ground. Dioscorus kicked the

dying man on the sides and chest. The monks of Barsumas struck him with their clubs as he lay on the ground. Barsumas himself cried out in the Syrian language, "Kill him, kill him." He expired from the savage treatment in a few days."

This was prior to the schism between the Greek and the Latin Churches.

The church in England was in no better condition. Gildas was a bishop who wrote a century after the Council of Ephesus, and his words are:—

"Britain hath priests, but they are unwise; very many that minister, but many of them impudent; clerks she hath, but certain of them are deceitful raveners; pastors (as they are called), but rather wolves prepared for the slaughter of souls . . . instructing the laity, but showing withal most depraved examples, vices and evil manners; despising the commandments of Christ and being careful with their whole hearts to fulfil their lustful desires . . . looking on the just, the poor and the impotent with stern countenances and reverencing the sinful rich men as if they were heavenly angels; preaching with their outward lips that alms are to be distributed to the needy, but of themselves bestowing not one half-penny . . . and after all these seeking rather ambitiously for ecclesiastical dignities than for the kingdom of heaven . . . violently intruding themselves into the preferments of the church; yea, rather buying the same at a high rate . . ."

"For what is so wicked and so sinful as after the example of Simon Magus, for any man with earthly price to purchase the office of a bishop or a priest; but . . . they buy their deceitful and unprofitable ecclesiastical degrees not of the apostles and their successors, but of tyrannical princes, and their father the devil." And with a final warning to "O ye enemies

of God, and not priests! O ye traders of wickedness and not bishops! O ye betrayers and not successors of the holy Apostles," he concludes with a prayer that the Almighty GOD of all consolation and mercy may preserve his few good pastors.

Bishops, or superintendents or overseers, for that is the meaning of the Greek word, were the same as presbyters or elders in the Apostolic times, when there were only two orders, viz., bishops or presbyters and deacons. They are not necessary for the being of a church and Laud himself was rebuked by the University of Oxford in 1604 for saying that there could be no church without bishops, and it is to him in fact that we are indebted for this doctrine, for when he presented himself for his B.D. degree he argued as was customary in the School of Divinity, and Dr. Holland, the Regius Professor, reproved him very severely as a seditious person because he broached the novel and popish opinion that there could be no church without bishops.

The word "novel" shows clearly the doctrine was not recognized by our divines at that time.

Eusebius, the church historian, who died in 338, was says Mosheim "a man of immense reading justly famous for his profound knowledge in sacred literature." He endeavoured to complete the chain of bishops and confessed that it was impossible. He said he was utterly unable to find even the bare traces of those who had gone before him save here and there some slight marks and that he knew nothing of the persons who labored with Peter and Paul except what he had learnt from St. Paul's Epistles.

Eusebius was a bishop and bishops ought therefore to believe his testimony. It is wilfully forgotten, or else how is it explained away? Have we in this 19th century any evidence that he was not aware of in the 4th, and if so by what miracle was it preserved?

From the earliest times bishoprics have been bought and sold. The famous Ambrose, Bishop of Milan (ob. 397) wrote that bishops were ordained in his day without any qualification but that of paying a hundred gold coins, and Chrysostom, Bishop of Constantinople (ob. 407), who said that the number of bishops that might be saved bore a very small proportion to those who would be damned, deposed in one day no less than six bishops who all confessed that they had bought their bishoprics, and then sold the rite of ordination to reimburse themselves.

History, however, does not add what was done with those presbyters who had bought their ordinations from the six prelates.

Great stress is laid upon the Tactual Succession or Laying on of Hands, but it was derived from the Church of Rome who did not adopt it until nearly one thousand years after Christ and abandoned it in 1439, under the authority of the Council of Florence. It is not mentioned in the P. B of 1552, and the words "now committed unto thee by the imposition of our hands" were introduced in 1662, by Sheldon.

How do the admirers of this doctrine bridge over the first gap of 1000 years and the second gap from 1439 to 1662?

Bishops have studied divinity and must be aware of this. How then can they conscientiously allow the ceremony to be performed?

Does it not seem like a mockery? Three or more bishops point with their fingers spread open and extended toward the head of the bishop elect, as if it was intended to make the (must we say—ignorant and superstitious) laity believe that thirty or more streams of some magnetic or apostolical fluid were passing from their fingers into the head of the bishop elect.

The celebrated ecclesiastical historian Bingham, who

died in 1723, did not attempt to prove the fable of Apostolical Succession, declaring it to be an impossibility to make an exact and authentic catalogue; and Archbishop Whately, who died in 1863, and many others have exposed the absurdity of the doctrine, and among them the late Dean Grasett declared honestly and boldly in the Synod of Toronto that he did not believe in it. It has not only been long since given up by the German Lutheran Church but also by the Episcopally ordered churches of Norway, Sweden and Denmark.

There is not a single prelate who can trace up his spiritual pedigree, although a few years since, a bishop, since deceased, in a newspaper correspondence, offered to show any one who would call upon him, a list of bishops to the time of St. Peter,—which he could easily have done as they have often been printed—but if these lists were brought up in a Civil Court of Law they would soon be demolished. They all commence with the Bishops or Popes of Rome—the Catalogue of the Pontiffs, and particularly with the so-called “Liberian Catalogue” on which they are all founded, but the learned Cave called these all in question, saying they had suffered various additions at various hands, and interpolations from time to time, and the Liberian in particular, and that the sentence respecting the twenty-five years of St. Peter had no authority earlier than the year 354, the year in which the *first* Catalogue is said to have been compiled, but it is now believed to be a sixth century production. Even the Roman Archbishop Genebrand says that for nearly one hundred and fifty years about fifty of the bishops of Rome were apostates rather than Apostles (*apostatici quatius quam apostolici*). During this time there were two—sometimes more—popes, each of whom excommunicated the other, and to this day no one

knows which are the so-called "true" popes and which were the anti-popes. Two popes received the pope-dom from the hands of princely courtézans. One was self-appointed. One became pope in his eighteenth year and another, by purchase, at twelve years of age. One pope, Joan, was a woman, and it was never denied until after the Reformation. When Huss was tried in 1415, he said in his defence "Was not the church without a ruler during the two years and five months that Joan occupied the See of Rome?" And this he repeated, asking if we were to believe that this woman-pope was pure and immaculate; and not one of the three hundred and forty-one members of the Council, twenty of whom were Cardinals, attempted to charge him with making a false statement.

Baring-Gould calls the story of Joan a fable and attributes it to the Protestants of the Sixteenth Century, but Huss's charge alone is sufficient to refute that, besides which her reign is recorded in the Nuremberg Chronicle, A.D. 1493, and the reform of Luther dates from 1517, but she is mentioned as early at least as the eleventh century for Marianus Scotus, who died in 1086, says she succeeded Pope Leo and reigned two years, five months and four days. Her image bearing her name, was also in its proper place among the popes in the Cathedral of Siena, and the learned French Historian Montfaucon, who was a Benedictine monk, says that at the request of Pope Clement VIII. (1592-1605) the Duke of Tuscany changed the name of Joan into Zachary.

Plegmund, Archbishop of Canterbury in 891, was ordained by Pope Formosus who was detested and his corpse was thrown into the Tiber. Pope Stephen VI., declared all his ordinances to be null and void, and yet Archbishop Plegmund consecrated English bishops for twenty-five years.

Chichley, Archbishop of Canterbury in 1414, consecrated English bishops for twenty-nine years. He himself, however, received his episcopal orders from Pope Gregory XII., who was an anti-pope, and was deposed, having been declared by the Council of Constance to be neither a pope nor a bishop.

At the Vatican Council in 1854, Bishop Strossmayer denied the primacy of Peter, and said that Pope Marcellinus (296-303) was an idolater who offered up incense to Vesta in the temple of that goddess; that Pope Liberius (358) was an Arian who consented to the condemnation of Athanasius; that Pope John XXII. (1319) denied the immortality of the soul, "I grieve my venerable brethren," he continued, "to stir up so much filth. I am silent over Alexander VI. father and lover of Lucretia"—and used the words "avaricious, incestuous, murdering and simoniacal popes."

It is through this chaos of corruption that our bishops claim their Apostolical Succession.

In our Homilies it is averred that the whole of Christendom was sunk in idolatry for more than one thousand years. How any man can reconcile this *fact* with the assertion that the apostolical *purity of doctrine* was preserved among the bishops, priests and deacons through whom Apostolic Succession is traced, is too deep a mystery for ordinary understanding to fathom.

As regards St. Peter, Ambrose said truly "Faith is the foundation of the Church; *and it was not said of the flesh* but of the faith of Peter "On this rock I will build my church!" And Dean Alford, speaking of the alleged episcopate of St. Peter, said "His twenty-five years' Popedom is the veriest and silliest fable."

The Church Quarterly for July 1884, shows that

there are fifty-eight flaws in the Papal Succession and huge gaps for many years. Could an illegal pope make legal bishops? Popes consecrate alone. How many did Pope Joan ordain?

In a genealogical tree one case of illegitimacy destroys the succession and there is no remedy, and there is not a century in the past nineteen that there have not been legions of spurious bishops—*that is to say if they claim an apostolical succession*—for all who were ordained by apostate bishops and their successors are all illegitimate as regards that succession.

Look for instance at the list of English bishops. The first bishop of Bangor was Deiniol Wyn, Daniel the White or St. Daniel in 516, and not another is named until Hervey in 1107. A gap of six centuries. Llandaff commences in 522 with St. Dubritius, who we are told lived to the age of 150, and was succeeded by twenty-four others, names only, without even a single date, to Gogwan in 982 when dates begin again. St. David's. The first is St. David in 577, who lived to the age of 140, and is followed by a string of forty-six names in nearly six centuries—Christian names only, a list of Toms, Dicks and Harrys, thus:—

Cenauc,
Eluid,
Cenen,
Morvail,

and so on, without a single tribal, landed or family designation or father's name (as ap Howell, ap Rhys) or sobriquet (as Daniel the White) or date to trace them by until David Fitzgerald in 1147. St. Asaph's. St. Kentigern, first bishop, died in 612, aged one hundred and eighty-five years! He was succeeded by St. Asaph, no date given, and there is then a gap to Gilbertus or Galfridus, A.D. 1143. Chichester commences with Sigelmus in 733, followed by Alubritus,

761; Osa, 790, and nine more, names and dates only to Ethelgarus in 980, of whom something seems to be known, and there are several similar cases to these.

Of Scotland, Haydn, in his Book of Dignities, says, "To present an exact account of the bishops of Scotland is next to impossible. Almost all the authors who mention them differ from each other so much that correctness is extremely difficult to arrive at."

Here also several are named only, without dates. After the death of an Archbishop of St. Andrew's, the metropolitan see, in 1503, King James IV. created his natural son Alexander archbishop and metropolitan, when a boy; and a few years later, while still a young man, this Most Reverend Archbishop was killed while fighting at the battle of Flodden in 1513.

In 1610 Spottiswood, Archbishop of St. Andrew's, and two others Scotch Presbyterians were consecrated in London by the Bishops of London, Bath and Ely. Andrews, Bishop of Ely, contended however that their ordinations as presbyters was invalid, and that therefore those divines must go through the gradations of deacon and priest before they could be consecrated, but his objections were overruled.

The three Scottish bishops then consecrated others, but there are no records of consecration of Scottish bishops between 1662 and 1688—twenty six years Bishop Seabury, the first American bishop, was consecrated by this church in 1784.

Not a date is wanting in the Irish Lists however. The archbishops of Armagh commence with St. Patrick, A.D. 444, who is followed by fifty-two bishops, names and dates only, to the first archbishop in 1152, who may be considered an historical character, while most of the preceding names and dates are undoubtedly fabulous.

The See of Dublin is supposed to have been founded by St. Patrick about the year 448, but the first named bishop is Livernus, A.D. 633, followed by ten others eight of whom have dates to 1095, when it became an archbishopric, but the Rev. Professor Stokes says the See dates from the eleventh century and calls those who trace it back to St. Patrick, "Romancers of ecclesiastical history."

Even since the Reformation it is said there are about twenty English bishops of whose consecration there is no record whatever. There is no record of the consecration of Bishop Barlow, the principal consecrator of Archbishop Parker in 1559; nor are the names known of the consecrators of Archbishop Jones of Dublin, as Bishop of Meath in 1584. From him the present Irish episcopal succession is derived.

Staunton in his *Church Dictionary*, New York, 1849, said of Uninterrupted Succession in the American Church, "without it, ordination confers none but humanly derived powers; and what those are worth, the reader may estimate when we tell him that, on proof of a real fracture in the line of transmission between the first Bishops of the American Church and the inspired Apostles, the present Bishops will freely acknowledge themselves to be *mere laymen*, and humbly retire from their posts," and Dr. Littledale said, "In order to exercise the sacerdotal functions *we claim* for ourselves and the Anglican priesthood, a regular commission in direct and regular process by the laying on of hands of bishops from the Apostles."

Are not the foregoing "real fractures." and where is the "direct and regular process?"

There is not a single bishop in the Roman, English or American Church who can prove that there is not a flaw in his spiritual pedigree. (See *Bishop.*)

Athanasian Creed. This was formerly supposed to be written by Athanasius, Bishop of Alexandria, who died in 375, but it never existed in the language in which he spoke and wrote, and is now known to be an ecclesiastical fabrication. The first undoubted mention of it, according to Waterland, is in A.D. 760.

In the attempted Revision in the Reign of William the Third, in 1689, it was proposed to explain the damnatory clauses and this was renewed in the Convocation of Canterbury in 1879.

The American Church omitted this creed entirely in their P. B. in 1789 and the R. E. Church of the U. S. and the R. E. Church of Canada followed the example. The English P. B. Revision Society and the R. E. Church of Great Britain and Ireland omitted the three damnatory clauses and the obligatory rubric. The Irish Church (1878) retained the creed but omitted the rubric, so that no one is obliged to read it.

Archbishop Tillotson condemned it two hundred years ago. Chillingworth went so far as to say that "the damning sentences are not only false, but in a high degree presumptuous."

George the Third never would stand up when it was read, "showing," says Goldwin Smith, "by this silent protest against its parade of paradox and its reckless denunciation, the spirit of a true Christian," and in our own century it has been condemned by Archbishop Tait, Dean Stanley, Dean Payne Smith and many others.

Archbishop Longley declared in the presence of the whole bench of bishops that no one accepts or believes in its terms as they now stand, and the late Bishop Lonsdale habitually sat down whenever it was read as a silent but significant protest against its use.

A worthy country clergyman was accused and presented to Bishop Stanley, father of the late Dean, for

refusing to read this creed. The bishop laid his hand upon a Bible, and referring to John viii., asked the accusers, "Will you be good enough to explain the sense in which you understand this creed?" They began to go out one after the other, and the prelate was left alone with the minister to whom he said, "Neither do I condemn you."

In the Preliminary Observations to the Spanish P. B. it is said "we also accept the (so-called) Athanasian Creed as containing a true definition of the Catholic Faith, but do not hold it appropriate for use during public worship, nor was it used as such in the ancient Spanish Church." It is fervently to be hoped that they do not all accept the damnatory clauses, which declare the damnation of myriads of our fellow Christians who do not accept it, and moreover bind us, on the same awful peril to ourselves, to believe in the damnation of others.

Auricular Confession. This is a most fearful subject.

An unmarried man asks young girls questions such as not only a father, but even a mother would not dare to ask their child.

But they are frightened into it and most falsely told that they *must* confess to the priest "because GOD when he was upon earth gave to the Priests, and to them alone, the divine power of forgiving man their sins"—and "you must tell the Priest all the sins that you remember to have committed; God absolutely requires this"—but the article in "Books for the Young." No. I. Confession. (London, Palmer, 1872) is too long to quote here.

The leading questions upon the seventh Commandment teaching the previously innocent one immoral ideas, that would otherwise never have entered her

head, for as Dr. Magee, Archbishop of York, says : " It is impossible, however prudent the priest may be, to avoid *instilling vice by the confessional*." Each question, step by step, is more searching than the last, and as the penitent is warned that a single omission vitiates all, the weak one reveals her inmost thoughts, if married perhaps telling thoughts or deeds that she would not dare to confide even to her husband.

When once the confession is made the priest becomes the master, the DIRECTOR, for he has acquired all the secrets of the family, and the penitent, man or woman, can never look at him again as an independent being. And moreover can never feel confident that the priest, who is a frail human being, may not disclose the secret, and that this is often done is undoubted, for not only priests who have been converted, but laymen as well, have stated that they have heard priests at the dinner table, over their wine, jest upon what they had heard in the morning in the confessional.

Mill says : " Of all the contrivances to enthrall mankind and to usurp the entire command of them, that of Auricular Confession appears *the most impudent and the most effectual*. That one set of men could persuade all other men that it was their duty to come and reveal to them everything which they had done, and everything which they meant to do, would not be creditable if it were not proved by the fact. The circumstances rendered the clergy *masters of the secrets of every family*. . . . In this manner the clergy became *masters of the whole system of human life*."

The Right Hon. the Earl of Harrowby, K G., in a speech delivered in 1874, said :—" Is it possible that any man should enter into the holy bonds of matrimony, if he knows that his bride has already acquired the habit of confiding every thought of her mind,

every feeling of her heart, to another,—to a stranger? Or even if he is in doubt whether such is not to be the case hereafter? She is indeed, for his sake, to leave father and mother, but she is to take with her one whose authority is more absolute than theirs."

The Duke of Buckingham, in his "Private Diary," relates the following:—"I know (the italics are the Duke's), a case where a Carbonaro had hid his diploma and arms in a part of his house where he had built them up. Imprudently he had entrusted his wife with the secret. Oppressed by the weight of it, she communicated it, *under the seal of confession*, to her confessor. He was villain enough to betray his penitent and her husband to the police. The next night the police came to the very spot marked out by the woman who had thus sacrificed her husband. The diploma and arms were found, and both husband and wife were carried off to prison, where they now remain." This was in Naples in 1827.

The director of a late King of Spain, and who was also the Queen's confessor, when the king upon a certain occasion declined to comply with his requests, insolently continued to press them, reminding the king, "I have your God* in my hand and your queen at my feet."

"Patrick," said a priest to an Irishman, "how much hay did you steal?" "Well," replied Pat. "I may as well confess to your reverence for the whole stack, for my wife and I are going to take the rest of it the first dark night."

A few years ago a Scotch gentleman gave evidence in the Private Bills Committee of the Quebec Legislature conflicting with that given by his minister, the Rev. Gavin Lang. A French member hurried over to

*i.e., the wafer-god !

him, and with a face full of warning, said, "Wait my fren till he get you in de confessional, and he make you pay up for dat."

The abominable questions, *especially upon the subject of purity*, are even put to little children. They are printed in *The Priest in Absolution*. The R. C. Monsignor Capel in correspondence with Canon Liddon in the *London Times*, January 16th, 1875, announced publicly that the Ritualistic *Priest in Absolution* was an adaptation from one of the R. C. books on Auricular Confession.

Scholars can find the questions asked (in Latin) in the R. C. published works of Dens and Liguori, and a few years ago Lord Oranmore had extracts from the equally vile Ritualistic book printed for the use of Parliament.

Were they printed here, we should render ourselves liable to prosecution for publishing obscene literature.

The first part of this book was published by Masters, London. The second part has no publisher's name, but contains the following notice:—"To prevent scandal, arising from the curious or prurient misuse of a book which treats of spiritual diseases, it has been thought best that the sale should be confined to the clergy, who desire to have at hand a sort of *vade mecum*, for easy reference in the discharge of their duty as confessors." So that, according to their own showing, an English clergyman is to have for his guide in the confessional a book which to prevent scandal, must be circulated in secret, is unfit to bear the name of a respectable publisher and which implies absolute pollution in the so-called priest. It was well said that if the questions contained therein to be whispered in the ears of young women by clergymen of the English Church were proclaimed upon the house-top, they would heat to the boiling point the blood of the English people.

In the Roman Breviary sins are divided into cardinal (deadly) and venial (slight), and among the venial is lying! This sometimes works both ways, for it is told of an Irishman who had stolen a cheque for a large sum in pounds shillings and pence, that he confessed only for the shillings and pence, (of course paying accordingly,) keeping back the pounds, and received absolution for his robbery.

The Romish priests generally receive confessions in public places, in churches, but the Ritualistic "priests" hear them in vestries and private rooms, and in England it is said that young women are closeted with a "priest," sometimes for an hour or more at a time!

One very important question, seldom, if ever omitted, is "*Have you told any one what was said in confession?*"

Think of this, ye mothers, who have not already been caught in the toils.

The meddling priest, *an unmarried man*, is to be a dealer in confidences between your daughter and himself, which are forbidden to you *her mother!*

It may appear strange to some that even absolution must be paid for in the Church of Rome, but everything has its price there (see *Lent*), although not so boldly charged now, and especially in Protestant countries. We remember hearing years since of a Roman gentleman who had paid four hundred *scudi* (dollars) for the privilege to marry his wife's sister.

In Spain, about twenty-five years ago, when General Prim declared for the dethronement of Queen Isabella, it was regarded by many as the commencement of a Republic. Accordingly the Revolutionists in Church and State took heart, and Carrasco, who might be called the Latimer of Spain, boldly exposed the abuses of religion. "You, O Romish priests," said he, "tell us that baptism from your hands is necessary, and

without this rite the little children of the great Spanish people will be in flames to all eternity. This we believed, or attempted to believe, once ; but now we deny it. However, supposing that to be true which you say, how do you act ? The child of a poor water-carrier—a man next door to a beggar—is brought to you. ‘Give this poor baby,’ cry the parents, ‘the holy water and the sacred words.’ ‘Give me two dollars,’ you reply. Two dollars ! How can they find two dollars ? They have not so much as two reals. Is, then, the child baptised ? No : it must wait without a name and without grace until you have been paid the two dollars. Is that the religion of Christ ? Is that a specimen of holy love to man for GOD’S sake ? Another day, the wives of these poor Spaniards die, and they, trusting creatures, were your best friends. Will you get them out of Purgatory ? Again there must be the two dollars, always the two dollars, or else these women must remain in torments.”

“CONFESS YOUR FAULTS one to another”—faults, not sins (*paraptomata* not *amartias* James v. 16), and confess your *sins* to GOD. HE can forgive sins and He alone.

Baptism. Bishop Hooper, the martyr, said, “Although baptism be a Sacrament to be received and honorably used of all men, yet it sanctifieth no man. And such as attribute the remission of sin to the external sign do offend.”

The ordinance has no power to regenerate man’s sinful nature, nor does regeneration necessarily accompany its administration.

Our Lord said “Suffer little children to come unto Me.” Romanists think differently however. A R. C. priest told his hearers that hell was paved with the

skulls of unbaptized infants, but in Switzerland, in the Canton Valais, about five years ago, a more tender-hearted one, in a sermon about baptism told his people "I cannot say where the babes have gone to, who have died unbaptized for *le bon Dieu* has not quite decided what to do with them!"

The horrible rubric forbidding the Burial Service over the unbaptized was for the first time introduced into our P. B. in what Dean Stanley called "the disastrous epoch of 1662. . . . till then it had been permitted, and (the rubric) still, through the influence of the Southern Convocation, maintains its place."

If these unbaptized infants are fit for heaven why are the words of the Burial Service too sacred to be used over their remains? Thank God these little ones will fall into different hands in the next world than those of Dr. Sheldon and his revisers.

The Convocation of 1603 forbade Fathers to be Godfathers in baptism, the consequences of which has been that not only are strangers called upon but even the sextons have been sponsors for hordes of infants whom they never expected to see again, and among the educated classes how many septuagenarians can remember the names even of those for whom in the preceding half century they have taken the solemn vow—and given the parcel gilt cup—the most important part with some? Is not the exhortation in such cases a mockery? At the Savoy Conference in 1661, the Presbyterians objected to this Canon, and now *after holding out for two centuries*, we churchmen are at last accepting the suggestion of our Presbyterian brethren, for at the Convocation of Canterbury in 1879 it was decided that parents may be sponsors.

Although our sponsors answer for us, there is no rubric requiring that they themselves shall be Christians, and yet they are allowed to become sureties for

us, as if one human soul, even of a believer, can be surety for another.

The consecration of the water, "Sanctify this Water" was introduced in the time of Charles the Second, having been omitted in the Second Book of Edward.

The Puritans always protested against the sign of the cross in baptism, and the American Church in 1789 added a rubric permitting it to be omitted if desired. The R. E. Church say the sign is not to be made except when desired, but in the Revised P. B. all reference to the sign is expunged.

Strange to say however it is retained in the Irish P. B. although it has therein been deemed necessary not only to print an apologetical note, but also the whole of the Canon of 1603, the false logic of which is unparalleled.

"The honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' time (*for aught that is known to the contrary*) of the sign of the Cross, etc."

Although they thus defend the use of the *sign*, they dropped from the Calendar the Invention of the cross (May 3) and Holy Cross Day (Sept. 14). The 36th Canon forbids crosses on the Communion Table, or on the covering thereof or behind the table, and the 39th forbids carrying any cross in processions. The 5th Canon is "No minister or other person during the time of Divine service shall make the sign of the cross *save where prescribed in the rubric, i.e., in the Baptismal Service!* Is this consistent, and why should the innocent babes alone be branded with the sign of the accursed tree when it is prohibited everywhere else?

Baptism, in a few words, is an admission into the visible Church of Christ. The baptized become members of the Church militant, hereafter to be translated, *if faithful*, into the Church triumphant. (See *Font.*)

Barnabas, St. Nothing whatever is known about this Apostle except what is recorded in the N. T., the last date being about A.D. 59, but in the year 478 after four centuries, there was a dispute between Peter of Antioch and Anthemius of Cyprus as to which should hold the See of Cyprus, which was craftily settled by the latter who professed to have found the body of Barnabas, whereupon the Emperor Zeno decided in his favour. The eleventh of June was consecrated to this saint, and to this day our church observes the date because forsooth it was declared the saint's day by a Greek Emperor in the fifth century. (See *All Saints*.)

Bartholomew, St. The N. T. says very little about this saint. According to the Greek Church he was martyred June 11, and his relics were found Aug. 25. The Armenian Church commemorates him on the 25th Feb. and 8th Dec., the Abyssinian, June 11 and Nov. 19, and the Church of England, Aug. 14. (See *All Saints*.)

Benedicite. This is taken from the Apocrypha which according to the Articles is uncanonical! If it is not fit to be included in the Bible, why should it be allowed in the P. B.? Why should we invoke "Priests" and "Spirits and Souls," and pray to three dead men? It is a Greek addition to the third chapter of Daniel and is universally admitted to be a spurious production of much later date. Did the Irish Church not know this in 1878, when they retained it in their P. B.?

Bishops. Episcopacy, as already shown under Apostolical Succession, is not of Divine Appointment, neither do bishops stand in the place of the Apostles,

but old superstitions die hard and this still exercises an unhealthy influence on the mutual relations of the Church of the Reformation. The bishop, as we find him now, is the creation of post-apostolic times. The presbyter-bishops were the only primitive bishops and it is only in later times that the diocesan bishops have quite swallowed and reduced to subjection the order of Presbytery.

The Dean of Canterbury lately speaking on this point adverted to the hackneyed quotation of Ignatius "Do nothing without the bishop," and said that it simply meant "Do nothing without the incumbent" and was addressed to the whole church, advising them always to consult their pastor.

As *The Rock* said, "Some of our less learned, and let us say, less wise, modern bishops try to make out that there were bishops in the time of Timothy. But this, like many other illusions, is doomed to vanish away. Diocesan bishops may be very useful officers, but they are just as much, or just as little, of Divine origin as any officer of State. The N. T. at any rate, knows them not. The greatest living (this was in 1887) authorities on the subject of episcopacy are Dr. Lightfoot, the learned Bishop of Durham, and Dr. Hatch, the Vice-Principal of St. Mary's Hall, Oxford. No one should engage in a controversy regarding episcopacy without carefully studying their writings on the subject."

Hierome (Jerome), who died in 420, and whom we quote as an authority in our XXXIX. Articles, denied the superiority of bishops to presbyters by Divine right, and states it as a historical fact that the creation of bishops took place, not at once, but by degrees—*paulatim*, i e., by little and little. That their first elevation over others was a human contrivance, and that the first bishops were made by the presbyters them-

selves, and consequently could neither have nor communicate any authority above that of presbyters ; and five centuries ago Wycliff, the Morning Star of the Reformation, rejected Episcopacy as a distinct order in the Church, affirming that in the Apostles' time the two orders of presbyters and deacons were sufficient, and that the numerous distinctions which existed in his time were the inventions of men *and served but to augment their worldly pride.*

Three consecrators at least are considered necessary to secure a legal and true succession, so that one at least should be a true bishop, thus owning it to be a matter of doubt; but in the early British Church, one alone was sufficient and it was the same in Scotland and Ireland, and in the latter country their number was enormous. At one time they were believed to have reached seven hundred, and according to Green one bishop wandered through the country with a pet cow at his heels without any support *save from the fees he charged for ordination.* Who kept the records of the ordinations of these seven hundred bishops ? Lanfranc, Archbishop of Canterbury (ob. 1089), in a letter to Torlogh O'Brien, King of Southern Ireland, complains most bitterly of the Celtic irregularities, among which were that bishops were consecrated by one bishop, and that holy orders were given by the Celtic bishops for money.

Mosheim says "the barefaced impudence of the sacerdotal orders in buying and selling benefices, exceeded all measure, and almost all credibility, and about this time (11th cent.) he quotes from the *Gallia Christiana*, published by the Benedictine monks, a public act by which Bernard, a viscount, and Frotherius, Bishop of Alby in Aquitaine, grant or rather sell, openly, to Bernard Aisnard and his son, the bishopric of Alby, reserving to themselves a considerable

part of its revenues. This act is followed by another in which Count Pontius bequeaths to his wife and children this same bishopric.

Nor did matters improve as centuries rolled on, for in 1518, according to D'Aubigné, the Venetian envoy Correro, writing from Paris, says "The King began to give away the bishoprics with a liberal hand at the solicitation of the Court ladies and to bestow abbeys upon his soldiers so that at the Court of France a trade was carried on in bishoprics and abbeys as at Venice in pepper and cinnamon."

King John (1199-1216) sold bishoprics to the highest bidder. It may be said that this was before the Reformation, but Henry VIII., appointed bishops, who by their commissions were to exercise their functions during his royal pleasure only. Edward VI., more discreetly appointed them to hold their sees "during good behavior"—and it would be well if we had such a law now.

Queen Elizabeth made Capt. David Lyon of the Royal Navy, bishop of Cork in 1583. From his quarter-deck he stepped at once into the bishop's throne! And when she demanded some of the church lands of the bishop of Ely, upon the latter declining she wrote as follows "Proud prelate! you know what you were before I made you what you are now. If you do not immediately comply with my request by ~~-----~~ I will unfrock you. Elizabeth." The bishop did obey immediately and saved his frock.

Sheldon, Archbishop of Canterbury (ob. 1677) was as immoral a man as his royal master Charles the Second, and commonly spoke of religion as a matter of policy and an engine of government. Blackburn, Archbishop of York (ob. 1743) was a pirate in early life. He became archbishop during the reign of George the Second, and as it is known another prelate

paid Lady Yarmouth, that King's favorite, five thousand pounds for a bishopric—that Doctors of Divinity bribed Mrs. Clarke, favorite of the Duke of York to use his influence with his father George the Third, for bishoprics (so scandalous was the case that Parliament enacted a law in 1809 declaring the brokerage of offices, either in the Army, *the Church* or the State to be a crime highly penal), and that advowsons were until a very few years past as openly advertised* and sold as calves or cabbages, and are still quietly sold—may we not with reason suppose that Blackburne bought his preferment in the Church with the Spanish doubloons he *collected* in the West Indies? He is said to have retained the vices of his youth (a sailor's vices) even when he became archbishop, and on account of his passion for the fair sex (to use a common expression) it was jestingly said of him that he gained more hearts than souls. Walpole calls him "the jolly old archbishop." He was bishop of Exeter and afterwards archbishop of York for 27 years. His life was ventilated some years ago in "Notes and Queries."

Archbishop Stone who died in 1747, was considered the hardest drinker in Ireland.

Middleton, Bishop of St. David's, was deprived in 1592, for publishing a forged will, and Watson, another bishop of the same see, was deprived for simony and other crimes, in 1699. The publications of Fleetwood, Bishop of Ely (ob. 1723), were condemned by Parliament to be burned by the common hangman. Mansel, Bishop of Bristol (ob. 1820), was celebrated

*Only ten years ago, in 1881, at the sale of a preferment in England which the then incumbent attended out of curiosity, the auctioneer (not knowing who was in the room) when praising his wares (!), said that the purchaser would soon come into possession as the present incumbent was a very old man with one foot in the grave already, upon which the old incumbent stamped first one foot upon the ground, and then the other, calling out "which foot is it?"

throughout the continent, as Miss Pardoe says, for his lavish expenditure and his *liaisons* with the Countess of Lichtenau, the mistress of the King of Prussia, and with others. Napoleon said he had as many debts as brains, and added: "Every English bishop is notorious for his sensuality and dissipation." Probably the Emperor had heard of the archiepiscopal routs and card parties of Archbishop Cornwallis, in whose days the claret on the table was so excellent that dignitaries were not infrequently seen under it, and to whom George the Third, who did not approve of such convivial parties at Lambeth Palace, wrote such a sharp letter. His threat bore the same significance, although in politer language, as that of Queen Elizabeth to the Bishop of Ely.

Bishop Christopher Wordsworth, at his visitation held in Nottingham in 1882, said that a clergyman who had been nominated to an English bishopric—that of Gloucester—was justly objected to by some in England, on account of his Socinian opinions; and he was sent to Ireland and made Bishop of Derry.

The bishop of Clogher fled the kingdom in 1821, having been guilty of the same crime (Romans I. 27) for which the Right Reverend (!) John Atherton, Lord Bishop of Waterford was hanged in 1636. In Haydn's *Book of Dignitaries*, the words are "hanged for bestiality," and only in 1878, the aged bishop of Michigan, U.S.A., was deposed for immorality. We might fill pages but will not further disgust the reader. It is advisable however to say thus much for the information of those who consider that bishops are necessary for the very existence of a church and who believe with Canon Liddon that the validity of our chief means of communication with our most blessed Lord in the Holy Supper depends upon an Apostolic Succession.

Perhaps one of the most extraordinary points in the history of the so-called (or self-styled ?) "Successors of the Apostles," is that about a dozen of them were created by Scotch noblemen ! An English prelacy was *private property* for over four centuries and latterly within our own days belonged to a Duke, not even a Royal nor an English one, but to a Scotch Duke who whether Presbyterian or even Mohammedan if he chose, could appoint an English bishop.

The Isle of Man with all royalties and regalities, together with the patronage of the Bishoprick, was granted by Henry the Fourth (1399-1413) to Sir John Stanley, whose descendant James Stanley, Earl of Derby left a daughter and heiress who married the second Earl of Atholl and at the death of the second Duke of Atholl in 1764, without male heirs, the patronage devolved upon his daughter—

Lady Charlotte Murray, *who then had the right to create an English bishop !*

She married her cousin the third Duke and the Dukes of Atholl continued to nominate the bishops of Sodor and Man to the King, who sent them to the Archbishop of York for consecration, and it is only within less than half a century that the Duke sold his rights to Government. Although duly ordained prelates they were bishops only however, and not Lords of Parliament, not holding from the king himself.

In the Parliament of 1836 no less than ninety-two members voted for the exclusion of bishops from the House of Lords, and in that of 1851 it was stated that *immense amounts of public property had been appropriated* by Protestant prelates to their own private purposes and that the *majority* of the Episcopal Bench had grossly falsified returns.

They might have referred, for instance, to Brownlow North, Bishop of Winchester (ob. 1820), who it is

said netted one and a half million pounds (\$7,500,000) besides quartering his sons, sons-in-law and nephews on the Church. He actually installed one of his sons in two diocesan offices when the boy was only seven years old, and of course drew the salary while a deputy performed the work.

Archbishop Manners Sutton (of Canterbury) died in 1828. Dr. Lushington estimated his revenues at £32,000 or \$160,000 a year. One of the Trench's, the last Archbishop of Tuam, (it is now a bishopric) received £17,326, or \$86,630 a year, and had only 3,000 Protestant families to look after.

The present Archbishop of Canterbury, one of the two Provinces and part therefore only of England, has £15,000 a year and two palaces, while the Prime Minister of the British Empire has only £5,000 and no palace!

They manage matters differently in Russia. The revenue of the Metropolitan of St. Petersburg is £800 a year. The archbishops have £600 and the bishops £500.

In one of the leading London papers (*Daily News*, Nov. 25, 1886) it was stated that the late Bishop of Rochester sold the tithes of a parish *to provide a marriage portion for his daughter!* The non-resident layman being compelled to provide for the "cure of souls" out of his two thousand pounds a year tithes, first let the vicarage house and then appointed a clergyman at the magnificent salary of one hundred pounds a year to do the work.

One way they formerly had was to grant long leases at a very low rent, say one or two hundred pounds a year on consideration of a bonus of, say one or two thousand pounds or more, *cash down* thus leaving their successors saddled with these low rents, and this was in vogue until Parliament found

it necessary to deprive them of the power of granting leases for a term of years.

Sidney Smith, a canon of St. Paul's, said "Bishops are but men; not always the wisest of men; not always preferred for eminent virtues and talents, nor for any good reason whatever known to the public. They are almost always devoid of striking and indecorous vices, but a man may be very shallow, very arrogant and very vindictive, though a bishop, and pursue with unrelenting hatred a subordinate clergyman whose principles he dislikes and whose genius he fears. . . . I have seen in the course of my life, as the mind of the prelate decayed, wife-bishops, daughter-bishops, butler-bishops, and even cook and housekeeper-bishops."

This was written half a century ago and have matters improved since? The proverb says "Bishops possess every virtue but resignation" and we ourselves remember a wife and daughter's bishop. The old lord held on, for the sake of the stipend of course, long after he was able to do much more than sign his name, and the ladies made the appointments to the benefices, and even now ladies have more power than is generally supposed, for at the time of the appointment of Bishop Festing, *The Rock* said "Profane rumor has it that Lady Salisbury administers the Premier's episcopal patronage."

Complaints have often been made in England of the low origin of many of the bishops who cannot bear their sudden elevation. When the present Archbishop of Dublin, Lord Plunkett, was candidate for the Bishoprick of Meath, one reason adduced in his favor in the Irish papers was that he was born in the purple, and his head therefore would not be turned by being "My Lorded."

A London paper stated lately that the present

Bishop of London never shakes hands with his London clergy.

In 1874, a Wesleyan clergyman directed a tombstone to be put up in a churchyard in Lincolnshire, inscribed "in loving memory of Annie, daughter of the Rev. H. Keet, Wesleyan Minister." The vicar of the parish forbade its erection, giving no reasons. Mr. Keet then appealed to Bishop Wordsworth who refused to recognize Mr. Keet either as "Reverend" or as "Minister," and actually allowed the matter to be brought up in a Court of Law where pride had a wholesome fall, the prelate losing the case, and the papers said it was rather from the Anglican than the Wesleyan that the title Rev. ought to be substracted.

Are we not blessed with too many titles in our Church? The Presbyterians manage their affairs with a Moderator and Clerks only; the Methodists, a General Superintendent, President and Secretaries.

And look at ourselves—Archbishops (Field Marshalls), Bishops (Generals), Deans (Colonels), Archdeacons (Lieutenant-Colonels), Canons (Majors), Rural Deans (Captains), and the "inferior clergy" (we use the word applied to them by their own superiors), the rank and file, and the bishop appoints his slaves, for such many of them are, all looking to him for titles or preferment.

Did His Grace the Most Reverend James, Lord Archbishop of Jerusalem, or the Right Reverend Paul, Lord Bishop of the Gentiles, require such a staff? What would be said in the Army if a General could appoint all the Colonels, Majors, Captains, etc.

The late bishop of Saskatchewan had twelve ministers in his diocese all of whom were missionaries and two only had taken University degrees. There was no cathedral but he gave himself the additional title of dean and appointed three canons, one honorary

canon, two rural deans and a bishop's chaplain who was also a canon, so that one half of his army were officers and the other half privates! His successor signs himself "Saskatchewan and Calgary." What right have colonial bishops to territorial distinctions? There is no established church and he is not bishop of all the backwoodsmen, half breeds and Indians there, but only of such as belong to the Episcopal Church. The signature of one of the West Indian Bishops was very ludicrous "H. Barbadoes and the Western Islands."

In the United States, Bishops retain their own names. We do not hear of a John Massachusetts or of a James Pennsylvania.

We saw not long since a sturdy bishop getting out of a railway carriage assisted by two elderly clergymen who helped "Your Lordship" out of the car more carefully than they would have assisted their wives. One carried "Your Lordship's" dressing bag, and the other carried "Your Lordship's" overcoat and remembering that we had seen priests kiss the foot of the Bishop of Rome, we could not help wondering whether had "Your Lordship's" shoes required blacking they would have divided the honor. Was there not a Canonry in the market?*

We felt mortified as on the platform were many whom we in our overweening pride stigmatize as dissenters who must have noticed this toadyism.

A few months ago the Bishop of Toronto created at one batch nearly a couple of dozen canons! Six of them however, probably remembering the words of the Lord Jesus (Matt. xxiii. 7.) did not snap at the

* Cardinals kiss the Pope's hand, archbishops and bishops his knee, and abbots and inferior clergy, with the laity the cross embroidered on his satin slipper.

bait, not wishing to be called of men Canon, Canon!

Besides titles to distribute, bishops have too many presentations and still they are not satisfied. The late Bishop Selwyn in 1883, refused to consecrate a church in Ashbourne, forcing its frequenters to turn Free Churchmen, simply because Mr. Wright, the founder, declined to place the patronage in the bishop's hands; and we remember another case where another bishop tried the same game, but when the people threatened to join the R. E. Church he quietly submitted.

It was an English bishop (Stoneham) who said "The laity hold the purse-strings and must be consulted."

In Scotland where the Presbyterian is the Established Church, ours is only tolerated, and we are dissenters. There is no Episcopal territorial jurisdiction there, and therefore no legal Episcopal dioceses. There are seven bishops who are not lords, but are addressed simply as Bishop Brown or Bishop Smith. There are also English Protestant Episcopal congregations there, but they have no bishop, neither can an English bishop cross the frontier to exercise jurisdiction over them and those who desire confirmation must seek it in England, but fortunately the rubric shows it is not necessary in such cases.

Colonial bishops call themselves lords, to which they have no right whatever, for as in Scotland there is no territorial jurisdiction in the colonies and lord is an English feudal title only. About a century ago when the first bishop was sent to Canada he called himself "Lord Bishop," claiming precedence of almost every one in the Colony. It was looked upon with so much dislike that the legislature adopted a resolution by a majority of 36 to 4 against the assumption, and the

Solicitor-General of England declared he had no legal right whatever to the title of lord. This bishop moreover was appointed by the Crown. Now, however, bishops are chosen by delegates to a Synod. How can they create a lord? The late bishop of Algoma was appointed after the adjournment of the Synod by the Board of Bishops, seven only in number, and he was called My Lord! His clergy then amounted to four or five only.

In the "Life of Bishop Wilberforce," we have a specimen of the bargains that are sometimes made. Before Lord Auckland was translated to the See of Bath and Wells in 1854, the Prime Minister Lord Aberdeen *expressly stipulated* that he should neither persecute Mr. Bennett nor prosecute Archdeacon Denison. There were solid reasons for agreeing to these terms, as his former see of Sodor and Man was worth only £2,000, while the income of the Bishop of Bath and Wells was £5,000,—that is to say nominally, for there are sundry uncounted extras which often largely increase the bishop's stipends. It is strange that Dr. Wilberforce's family allowed his life to be published, as among other things recorded in the Bishop's diary is the following charming picture of his episcopal brethren in Ireland. Knox, Bishop of Down, was "very foolish, without learning, piety, judgment, conduct or sense," and "was appointed by a job that his uncle should resign Limerick." Griffin, bishop of Limerick, was "quite unread, had no taste for the episcopate," Higgins, bishop of Derry, had "a most appropriate mind, would take what another had just said and repeat it ostentatiously as his own, even to the sayer," Ossory, "the most indolent man he ever knew," Cork, "a mere Whatelyan, but of strong will and very overbearing" and the reviewers added that Soapy Sam or Wily Wilberforce (for he was blessed with two nick-

names) had said of another bishop that *he sold all his livings*, and yet, as many of our readers must remember, this gossip-monger was called the foremost prelate in the English Church, and it was currently reported that everybody from the humblest curate in his diocese to the Prime Minister for the time being, was *afraid* of the Bishop of Oxford.

If the Right Reverend William Wilberforce, Lord Bishop of Oxford, used such language of his own brethren, an humble layman must not be too severely blamed for also taking off his gloves, in doing which he is only following the example of a peer of the Realm who when lately (1890), rebuking a newly fledged bishop for his presumption held him up to ridicule as "this young Goliath not a year old in his breeches," and this not anonymously, for the letter was signed "Grimthorpe."

The recent death of that Christian man Bishop Lightfoot, worthy successor of the godly Bishop Baring who gave away all his official income, only leaving his private fortune to his children, but who because he did not favor the modern innovations was nicknamed Overbearing, will remind some of the way the bishops hurried up to London about ten years ago to vote in favor of the Afghan expedition. *The See of Durham was vacant!*

Dr. Ellicott, Bishop of Gloucester and Bristol, made the highest bid of these men of peace (!), for he boldly declared in the House of Lords that the expedition was highly commendable, as being likely to increase the spread of the Gospel in Asia! Like Mohamet the Right Rev. Dr. was ready to spread the Gospel at the point of the sword. His remarks were attributed at the time to the above fact, viz. the vacancy of the See of Durham, which was worth £7,000 a year while his own See was only £5,000.

Lord Beaconsfield probably thought they had all had more than they deserved and disappointed them by giving the vacant See to the late Bishop Lightfoot.

The reference to Bishop Baring reminds us that the Episcopal Address of 1875, should not be allowed to pass away in oblivion. It was signed by the two archbishops and all the bishops of England, except two only, one of whom, Bishop Baring, at once entered his protest against it, saying amongst other things, that his chief objection to the manifesto was that it was so indefinite in its statements—so feeble in its conclusions—and adding : “ But this address of almost all the members of the Episcopate of the Reformed Church of England dared not venture to utter a single word with reference to the two most serious errors which are the cause of the ‘ embittered controversy ’ of which it speaks.”

And it was too true. The Archbishops of Canterbury and York, and all the bishops of England, two only excepted, did not dare to utter a word against the ritualistic doctrine of the Real Presence and the introduction of Auricular Confession by a large number of the clergy.

Our old friend the late Rev. H. Paddon, in his “ Fifty Years in the Church ” (Dorking, 1880) blessed God that there were some faithful bishops ; but added “ As far as my experience goes, I could count those whom I conscientiously believe to have been put into the office of bishop by God the Holy Ghost during my fifty years’ ministry upon my ten fingers.” The reverend gentleman was a bold man, beloved by his people and not afraid to tell the truth—no trifling matter, for as Andrew Marvel said two centuries ago :

“ All Litanies in this have wanted faith,
There’s no—*Deliver us from a bishop’s wrath.*”

And now, the Rev. William Acworth of Bath, an octogenarian, writes in *The English Churchman* "At the utmost verge of life, and with my final summons in view, I wish to express my very poignant regret that a son of Edward Bickersteth, whom I have heard *preach* in a dissenting chapel, should have inhibited a clergyman from officiating in his diocese because he had *appeared* at a dissenting service. . . . Alas, mitres, pastoral staves, episcopal rings, and a timid and subservient clergy have made bishops to be rather 'lords over GOD'S heritage than examples to the flock.' Some of the most tyrannical acts I have ever known have been done by them in the prosecution of good men, while I cannot recall a single instance in which they have inhibited a clergyman for frequenting the theatre, the racecourse, or a Popish service. .

. . . The silencing of good men by our bishops for attending dissenting services is to me somewhat of a novelty. When I was a young man many of the Dons of Cambridge—and among them the Master of Trinity, who was also a bishop—were not unfrequently seen at the chapel of the celebrated Robert Hall, and Archdeacon Dealtry, who entered me at college, told me that when he went to Brighton he often attended the ministry of Mr. Sortain, a Congregationalist."

"But the more tyrannical have been our bishops, the more subservient have become the clergy. At one time I hoped and believed that some good men would rise up in the spirit and power of Luther or John Knox to make manifest that they were 'set for the defence of the Gospel' against Ritualism and Romanism. But, alas! the men whom I loved and revered when I entered the ministry . . . left no representatives. Instead of being respected, we have been 'filled with the scornful reproof of the proud.' "

Bishops prefer obsequiousness to energy, dignity or

independence, and to have the "priests" their own creatures, so that they may have perfect control of the church. A late R. C. Archbishop of Lyons summed up the system in the blunt remark "we want pliant backbones, not thinking heads," and such are always to be found, for as General Billot, a late French Minister of War, said of princes: "Where there are planets there will be satellites, and princes (*bishops*) excite flatteries as pear trees bring forth pears."

Too many of the clergy have, as Ingoldsby says, "to crawl into favor with his diocesan," and on account of which "abject slavery" he (himself a cleric) adds "It is probably for this reason that the clergy have been designated the *neutral* sex, and not altogether without justification, when the serfdom of their position is borne in mind."

How many would dare to answer as good John Berridge, Vicar of Everton, did when his diocesan exclaimed in a rage "Do you know who I am?" "Yes," was the reply, "poor sinful dust and ashes like myself." We once asked an aged Christian friend who had just declined a Rural Deanery, why bishops wore aprons. "Because they have so much dirty work to do I suppose," was his reply.

The English papers often ridicule the antiquated garb, shovel hat, gaiters and cassock as being altogether behind the times, and it should never have been introduced into the Colonies.

Lord Palmerston frequently consulted the Earl of Shaftesbury before appointing bishops, but the earl was so often deceived that he said in the House of Lords in 1878, that "experience had taught him to trust no one after he became a bishop."

In Rome where bishops "most do congregate," and where Cardinal bishops, Cardinal archpriests, Cardinal vicars, Cardinal priests, Cardinal deacons and

Archbishops also abound, the former are not such very important personages, and Napoleon the Third knew this when soon after he came into power he addressed Bishop Dupanloup as *Monsieur l'Eveque*—Mr. Bishop.

We have referred elsewhere to the Spanish Reformed Church which dates from 1880, and has eight pastors. They chose the Rev. J. B. Cabrera as their bishop but he has not been consecrated *since the Council at Lambeth* which was appealed to, *recognize the Church of Rome as the Church of Spain*, and will not clash with it by appointing a bishop under its jurisdiction. (See *Apostolical Succession, Presbyter and Priest.*)

Black Gown. In 1562 the Convocation which drew up our Thirty-nine Articles attended public service in St. Paul's, and on the 13th of January the Archbishop of Canterbury came himself to the Cathedral attended *in state* by the officers and ministers of his court when the Rev. W. Day preached the sermon and it is on record that "he wore in the pulpit *the gown of the Bachelor of Divinity* (*habitu baccalaurei in theologia indutus*), and according to Queen Elizabeth's advertisement of 1564, a side gown (*i.e.*, a long gown), with sleeves straight at the band is the authorized garment for the preacher.

The 58th Canon of 1603 enjoins that Ministers reading Divine Service and administering the Sacraments are to wear Surplices.

By the 74th they "shall usually wear gowns as is usual in the Universities." When therefore not wearing the surplice as in the 58th, then on the authority of the 74th they appear in gowns at Court, at Visitations or in the Pulpit.

According therefore to the Canons the surplice is

the vestment appointed to be worn during the celebration of Divine Service only. This service ceases when the clergyman ascends the pulpit ; he then states his own views and opinions relative to the Scripture text selected by him. His utterances may or may not be the utterances of the Church of England as stated in the P. B. and Articles ; he is therefore not privileged to wear the surplice and the black gown was universally worn until the innovation of preaching in the surplice about half a century ago. It was the time-honoured preaching dress for 300 years but now how many Evangelicals call it as usual a trifle or a thing indifferent although they know very well that the Ritualists consider it the very opposite to indifferent. (See *Surplice in the Pulpit.*)

Bowing in the Creed. The name Jesus is not in one sense the proper name of our most blessed Lord. If any language is sacred is it not the Hebrew, and in that tongue His name is Joshua or Jeshua, a contraction of Jehoshua, which signifies Saviour. Jesus is the Greek form only and why should we pay what some consider due reverence by bowing at this Greek name only and ignoring the English name of Saviour ? Is the Greek a more sacred language than ours as this would seem to imply ? If so should we not all learn it and say our prayers in that tongue ?

We profess to believe in a Holy Trinity in which "none is greater or less than another," and yet we solemnly say "I believe in God the Father Almighty" (*no movement*) "and in Jesus Christ" A DEEP BOW OR A LOW COURTESY, "who was conceived by the Holy Ghost" (*no movement*) !

Is not this a senseless superstition to bow at our Lord's name in Greek and ignore those of the First

and Third Persons of the Holy Trinity as the names of Emmanuel, Messiah, Redeemer, etc., are ignored elsewhere? And yet how many say it is immaterial, it is not a matter of vital importance, but High Churchmen do not think so or Laud and Sheldon would not have persecuted the Puritans on that account, for the English Inquisition showed them no mercy.

Two authorities only are, we believe given in favor of the practice, viz., the N. T. and a Canon, both of which we will proceed to explain.

The custom which was condemned by the Italian Reformer Zanchi, who died in 1590, and which was falling into disuse half a century ago and was not observed at all in many churches, was revived by the Puseyites.

It is Pagan in its origin. The Druids bowed to the new moon, and in the fifth century Pope Leo the Great condemned some Christians of the weaker sort because they turned towards the rising sun and bowed down their heads (see *East at the recital of the Creed*), and to this day the Yezides of Asia Minor bow in adoration before the rays of the rising sun.

Bowing appears however to have been established in the Church of Rome by Pope Gregory X. (died 1276), but was dropped by us at the Reformation, but afterwards reintroduced and was then soon founded upon a *false* interpretation of the passage in Philip-pians "*at the name of Jesus,*" which in Wycliffe's Bible (A.D. 1380, is "*in the name of ihesus,*" and Tyndale (1534), Cranmer (1539), and even the Rheims or R. C. Douay Bible of 1582, agree therewith, and in the Vulgate it is the same, *in nomine*, signifying that we should *offer up our prayers in the name of our Lord Jesus*, but Archbishop Bancroft, who hated the Puritans, presided over the Convocation of 1603, who

passed the Canon on Bowling and was also principal Supervisor of our Authorized Version, and was charged by the Puritans with having altered "at" to "in" to make the Bible agree with the Canon (!), and it is an established fact that "in" was changed to "at" in the P. B. in the Epistle for the Sunday next before Easter, prior to 1638, *without authority* but with the cognizance of Archbishop Laud, for on his trial he acknowledged the fact, but said he himself had not done it.

In the Greek Testament the word is "en," which is so similar to our English "in," that it could hardly have been rendered "at," except for some such reason as that given by the Puritans.

Dr. Alford, Dean of Canterbury, in his *Revised N. T.* published in 1869 also translated it "in," and in the Revised Version, first published in 1881, it is likewise correctly translated "in."

Other early translators found no trouble with this passage, but they were not guided by a Bancroft. In French we read "*Afin qu' au Nom de Jesus.*" In German, "*Das in dem Namen Jesu.*" In Dutch, "*Opdat in den naam van Jezus,*" and in Italian, "*Accioche nel nome de Gesu.*"

It is true an Englishman, trusting alone to his Dictionary, might translate "Au" by "at," but a Frenchman would tell him that in this case it has but one signification. We have now before us original Documents of the first French Empire and of the Bourbons. The first commences "*Au Nom de l'Empereur des Français*" (In the name of the Emperor of the French); the second "*Au Nom du Roi*" (In the King's Name).

In the Geneva Bible (1557) alone, "en" is translated "at," but this translation was made by the English exiles at Geneva, where the French Bible was in common use, and they were undoubtedly guided in

some manner by that version, and probably therefore not being very perfect French scholars, translated the French "au"—"at"—and when the Puritans complained the Geneva was brought forth as authority. One incorrect version being preferred—*because it suited their purpose*, above five correct ones then before them.

The Puritan party maintained that all the names of GOD and of Christ should be held in equal reverence and it was therefore unreasonable to bow only at the name of Jesus, and in 1604 addressed a petition to the King called the Millenary petition, entitled "The humble petition of Ministers of the Church of England desiring a reformation of certain ceremonies and abuses of the Church," one article of which was *that no minister be charged to teach the people to bow at the name of Jesus*.

The 1000 (*mille*) subscribers were not completed, probably on account of want of time, but it was signed by eight hundred and twenty-five beneficed clergymen in different counties, or about one-twelfth of the clergy of England, which was really a very large number when we take into consideration that there were then no mails.*

Laud himself, although he even fined the son of the Lord Chief Justice of England, did not succeed in making bowing a general custom, for in the "State Papers" is a letter from an Englishman named Samuel Brett who was in Paris in 1655, during the Commonwealth. Many Royalists were residing there and were allowed to follow their own religion, and Brett adds "and for their form of worship it is the same as was formerly in England, with the Book of Common Prayer and the rites therein used; and also

*Post communication between London and most towns existed thirty years later, but cross posts were only established in 1720.

they *continue the innovations* that were practised by many of our clergy, as bowing at the name of Jesus, towards the altar, etc.,—which I know giveth offence to the good French Protestants, who, to me, did often condemn these *innovations* for Roman superstitions." After the Restoration Archbishop Sheldon contrived to get the Canon on Bowing made a Law of the Realm, in 1664, and the penalty was fines and imprisonment for the first and second offence and for the third time a fine of £100 and transportation to the Colonies!

It is a pity that the practice which was becoming obsolete should have been revived again. In 1853 Dean Close spoke of "*new-fangled bowings, turnings, curtseyings, and surpliced processions,*" and the Leek (Eng.) *Times*, recently (1889) published a list showing how Ritualism had gradually progressed in their Parish Church during the past forty years. It commenced:—(1) "Holy Table called 'Altar.'" (2) Surplice in the Pulpit. (3) "*Bowing at the name of Jesus,*" and a little lower down "*Children in day and Sunday schools taught to bow and to cross themselves.*"

A lady born in Dublin told the writer she had never bowed in the Creed in Ireland but when she came to Toronto nearly half a century ago she was informed there was a Canon in the Canadian Church making the practice obligatory and therefore considered it her duty to do so. She was surprised to learn that she had been misinformed.

Should however the "mechanical jerkers of the head," in the language of that High Churchman the Right Rev. Dr. Maclagan, Lord Bishop of Lichfield, who fears it is becoming too much of a formality,—should the "jerkers" fall back on the Canon we must be permitted to add that at Laud's trial in 1645 it was shown that these Canons were not binding, not being

confirmed by Parliament, and especially since the Homilies, the Book of Common Prayer, the Articles of Religion and the Book of Ordination, which are the only authentic rules of the church make no mention of it.

Should any be still unconvinced let us refer to what happened here in Toronto not many years since.

In 1874, when the Church Association was in existence, of which the late Chief Justice Draper was President and the late Dean Grasett and the present Hon. S. H. Blake, Q.C. and Sir Daniel Wilson, LL.D., were Vice-Presidents, the Dean and ten other clergymen were presented by some of their clerical brethren before a Bishop's Court, under Canon No. 73 "Ministers not to hold Private Conventicles," it being contended that the Church Association was such a Conventicle! The penalty was EXCOMMUNICATION!

Messrs. Blake, Kerr and Boyd were the counsel for the C. A., and it was said in defence "The *wonderful inappropriateness* of many of these Canons to the Government of the Church in this or any other country at the present time cannot be better shown than by an extract of the next following Canon, being No. 74 of the same body of Canons."

"We do further in like manner ordain that all ecclesiastical persons shall usually wear," etc., etc. (we omit the greater part), "and no ecclesiastical person shall wear any coif or wrought night cap, *but only plain night caps*, of black silk, satin or velvet," etc., etc., "and that they wear not any *light colored stockings*."

As might have been expected the trial ended in smoke, much undoubtedly to the chagrin of those clergymen who had hoped to step into the shoes of their "excommunicated" brethren, and especially those of the Dean whose living was a very valuable one.

Not only then are the By-laws of the Convocation

of 1603, not binding, but they are also "wonderfully inappropriate" according to the opinion of eminent Canadian lawyers.

In case any, however, refuse to acknowledge this, the question then is—as No. 18 on Bowing and No. 73 on Decency of Apparel are both equally binding, is it not as great a sin for a Minister to wear clean white socks as it is not to bow in the Creed? In both cases he is breaking the Canons, and who can tell how many of the clergy are guilty of wearing uncanonical night caps?

To resume.—Archbishop Bancroft is thus described by Mountfield "This fiery and ambitious prelate. . . . whose little mind was intoxicated by schemes of ecclesiastical aggrandisement." Anger seems to have been his normal state, for old Fuller says "he spoke most politely when not in passion," and Bishop Short, speaking of the Hampton Court Conference says "During the discussion Bancroft suffered himself to be carried away by the violence of his temper . . . but the king reproved him."

In all probability it is to this "little-minded," "ambitious" prelate to whom we are indebted for the Canon on Bowing. Those therefore who bow in the Creed acknowledge a false translation of the Bible and a Prayer Book altered without the authority of Parliament, and the law those who do not bow are breaking is a Civil law which could never be enforced in these days, viz., that the principal penalty of which was *transportation to the Colonies!*

And why do Ministers who are sticklers for obeying the Canon on Bowing, which is based upon a falsehood, at the same time leave the Holy Tables uncovered, contrary to Canon No. 82 of the same code? Is it because they prefer to have the Tables look like altars?

Bishop Bickersteth's new Hymnal has lately appeared. Hymn No. 563 bears for heading "God hath given him a name . . . that *at* the name," etc., and commences :—

"*At* the name of Jesus every knee shall bow."

Does the bishop thereby mean to ignore the Vulgate, Wycliffe, Tyndale, Cranmer, Dean Alford, and the Revised Version, as well as the Dutch, the German and the Italian versions, and on the other hand to uphold the tools of Archbishops Bancroft and Laud?

Bowing to the so-called "Altar." This is done because the so-called "Priest" professes to believe that the body of our Lord is, or has been there.

Rushworth's account of Laud's consecration of the Church of St. Catherine shows how far this can be carried. "As he (Archbishop Laud) approached the Communion Table he made *several lowly bowings*; and coming to the side of the table where the bread and wine were covered, he *bowed seven times*; and then after the reading of many prayers he came near the bread and gently lifted up the corner of the napkin wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, *bowed three several times* towards it; then he drew near again and opened the napkin and *bowed as before*. Then he laid his hand upon the cup which was full of wine with a cover upon it, which he let go again, went back and *bowed thrice* toward it; and then he came near again, and lifting up the cover of the cup looked into it, and seeing the wine he let fall the cover again, went back and *bowed as before*.

Whoever has seen the cardinals and prelates in Rome bowing to each other at High Mass on fete

days will not be surprised at the above and it is carried to a greater extent in the Greek Church.

Dr. H. Grattan Guinness says of the Greco-Russian Church "They stand silent in the church, *bowing* and crossing themselves like dumb actors in a mediæval pantomime, crossing themselves and *bending* and *bowing* over and over all the time. Their whole worship seems to consist of these movements. Such an amount of crossing themselves by an intelligent people I never saw before . . . and as to the *bowing*! The people's heads in the church are just *bowing* all the time, with every now and then a profounder stoop, till the floor is touched with the forehead."

In the Roman Catholic Church the priests not only bow to the altar but to each other. The Rev. William Arthur in his *Italy in Transition*, describes what he saw at St. Peter's in Rome, at the same time apologising for using the term Master of Ceremonies, but says that is what he is called by the R. C. Bishop Baggs in his book on Holy Week.

"Now and then the Canons came to the lectern, with great pomp of approach and return. As it came to the turn of each, the Master of the Ceremonies approached the side on which the next reader sat, and made a *profound bow*. The Canon left his seat, walked to the lectern, followed by the waiting man, who lent him a hand to help him to *bow his knee*; and altogether waited upon him as if he were a lady, or an invalid. The short Psalm was intoned, and sometimes one could catch a word,—but very rarely. The great man and little man *bowed* to one another; then the great man walked to his seat, and the little man followed to the edge of the Canon's benches, where he waited till the great man had reached his place, when he *bowed* and was *bowed* to again. *If I had counted the*

bows, and the times this was repeated my readers would hardly believe me."

One of the popes, we are told, forgot to bow to a painting of the Virgin and was snubbed in consequence.

In the church of S.S. Cosmas and Damian, Rome, is a so-called "miraculous" picture of the Madonna, which is declared *by an inscription* to have spoken to Pope Gregory the Great and reproved him when he once passed it without doing reverence. It is not however absolutely necessary to believe this inscription, neither need we believe that the painting is as old as the time of Gregory the Great, as the legend was probably invented some seven centuries later, at or about the time that bowing was introduced into the Roman Church, and the whole probably concocted to serve as authority for the practice.

Brotherhoods. Did not the Almighty Himself say "It is not good that man should be alone; I will make him a help meet for him?" And did not the Lord Jesus honor wedlock with His presence and assistance in Cana of Galilee, and yet Rome dares to affirm the contrary and to say that the state of the celibate is the nearest to perfection! What does St. Paul say in his epistle to Timothy (Revised Version)? "The bishop (or overseer) must be . . . the husband of one wife." "Let deacons be the husband of one wife," and among "doctrines of devils" St. Paul includes "forbidding to marry." "I desire therefore that the younger widows (or women) marry, bear children, rule the household," and his language to the Corinthians is stronger still.

Can anything be more clear? In the *Contemporary* for January, 1890, the Bishop of Ripon (Dr. Boyd Carpenter) says:

"If it needs to be constantly remembered that there

is nothing which is necessarily Roman in the idea of Brotherhoods, it is no less necessary to observe the cautions and warnings which the history of such institutions reveals. We are neither to be deterred from making an experiment by the cry that it is Roman, nor are we to be blinded to the risks which we encounter by the eagerness of those who only welcome the proposal for the very reason which in others awakens alarm. There are dangers ; and the evidence which is the most striking is that which comes from the Latin Church itself. It would be simple madness to ignore the lessons of the past. In the twelfth century, Arnulf, Bishop of Lisieux, requested Pope Alexander VIII. to dissolve the monastery of Grestain, on the ground that it was past reformation. At the close of the fourteenth century Nicolas de Clemanges charged the monasteries with being scenes of waste, idleness, and drunkenness. The Councils of Constance and Basel approved the statements of Bridget of Sweden, when she depicted the dark and low condition of the religious houses. In the sixteenth century a Committee of Cardinals (Reginald Pole was one of the number) expressed their opinion that the religious houses ought to be abolished. In the eighteenth century Scipio de Ricci, Bishop of Pistoia, excommunicated the Dominican friars, and forbade their officiating in his diocese. But perhaps the most remarkable illustration of all is one derived from our own days :—

“ The total number of monasteries, etc., suppressed in Italy down to the close of 1882 was 2255, involving an enormous displacement of property and dispersion of inmates. And yet there is some reason to think that the State did but do roughly and harshly what the Church should have done more gradually and wisely ; for the judgment passed on the dissolution by

Pius IX. himself, in speaking to an English Roman Catholic bishop, was : "It was the devil's work, but the good God will turn it into a blessing, since their destruction was the only reform possible to them."*

On general grounds, too :

"The rule observed by one may be disastrous to the thousands, who, under the influence of some passing excitement or eager emotion, take upon themselves a burden which experience may show was too grievous for them to bear. Lifelong vows appear to me to be of this nature, when the vow involves that which is not necessary for righteousness' sake. The Convocation of Canterbury has realized this danger, and has pronounced against a system of life-long vows. There is wisdom in this decision. To make a life-long vow, in a matter which is neither within the survey of experience nor in the statute-book of universal righteousness, is (if I may use an old-fashioned phrase belonging to an age of greater faith and less fussiness than the present) to tempt Providence. We may be asked if there is not such a thing as a call to celibacy. I have no doubt of it. Our Lord's words are sufficient for me on the matter; but he who is so called needs no vow: the call will be evidenced in the fact of his life. And it is to be remembered that a man may be called to be a father of saints who does not know of his calling till he is far advanced in life. To make a vow which anticipates or prevents the calling of Providence savours of little faith, not of large faith, and has in it a flavour of self-will rather than that spirit which waits on the will of Him who, though He orders the whole life, yet veils from us His leadings from period to period."

The Bishop of Winchester (Harold Browne) said

*See Articles on Monasteries in "Encyclopedia Britannica."

"It seems to me that it must be a blessing to a clergyman and to a clergyman's parish that he should live a married life. . . . " And as regards deaconesses "I venture to think there is no deaconess in a country parish as good as a clergyman's wife, and no head deaconess as good as a bishop's wife."

Bishop Ryle says "I am content with the vows of baptism and confirmation, and I want no more. . .

. . . If men professing to be converted, and true believers in a crucified Christ, cannot be chaste, self-denying and obedient without solemnly registering a vow, I must plainly say I think they are not likely to do much good. At present I see scores of curates and Scripture readers doing excellent work as men simply licensed, with no vows at all. If the members of the proposed brotherhoods cannot do like work without vows I think it will be a public confession that they are an inferior order of men."

The late Bishop Lightfoot did not fail to call the Brotherhood scheme by its proper name—"monasticism," and when lately a Brotherhood was established in the diocese of Marlborough *The Christian* said "The principal interest in this movement is its retrograde character. As a Christian institution it is not only a superfluity, but a mischievous accretion, Pagan in its origin and Romish in form and prestige. . .

With more of Christ we should have no lack of workers for the common good and followers of the Apostle Paul in earnestness and devotion would leave no room for such an organization with the weaknesses and temptations of monasticism as The Lay Brotherhood of St. Paul."

The Rev. Hobart Seymour describes monasticism as "A vast body of bachelors without honest wives or children," and General Sir Robert Phayre in an Address before the Protestant Alliance lately, quoted the

Rev. Pierce Connelly, in his *Letter to the Earl of Shrewsbury*, as saying that "Rome has never dared to exact the vow or even the promise of chastity from any candidate for holy orders, either before, or at, or after ordination to the priesthood." (See *Celibacy and Sisterhoods.*)

Burial of the Dead. Our ministers are compelled to commit to the grave men killed in a duel or prize fight, avowed infidels and heretics and the like "in sure and certain hope of the Resurrection to eternal life"—and to thank GOD that it hath pleased Him to take unto Himself the soul of our dear brother.

The Americans changed this and read "Forasmuch as it hath pleased Almighty GOD, in His wise providence, to take out of this world the soul of our deceased brother;" and instead of "sure and certain hope" they say "looking for the general resurrection in the last day and the life of the world to come" and "we give thee hearty thanks for the good examples of all those thy servants, who having finished their course in faith do now rest from their labours"—and they omitted the words "as our hope this our brother doth."

Calendar. The most ancient Christian Calendar, which is said to have been compiled in Rome under Pope Julius, A.D. 336, *contained both Pagan and Christian festivals*, and Pope Gregory the Great (A.D. 590), who sent St. Augustine to convert the Anglo-Saxons, gave permission in his orders to offer the same sacrifice to the saints on their respective holidays they had been accustomed to offer to their gods.

In the course of time these holidays gradually increased until they became innumerable, there not being a day which was not attributed to many so-called "Saints or Martyrs."

In King Edward's books they were all left out with the exception of twenty-five Scriptural commemorations, together with St. George, St. Lawrence and St. Clement, but sixty more Romish Saints were afterwards introduced, principally as it was given out, for public convenience, as they marked the days of holding the Courts of Justice (as Hilary Term, etc.), fairs and markets, and the days when the city companies celebrated their anniversaries on the days of their tutelar or patron saints, but the people do not know this and (scholars excepted) consider all equally holy, especially now that the Red Letter Days are only to be found in the most expensive Prayer Books.

Among those afterwards restored were St. Denys of France (which was then still claimed by England), St. David for the Welsh, St. Dunstan for the goldsmiths, St. Leonard for the locksmiths and St. Crispin for the cobblers; St. Martin having charge of the master-shoemakers.

The sun or the sun-god was anciently worshipped under myriads of names, all the world over, and to this day he is adored by the Parsees and others in the East Indies and in America by the Indians in their sun-dances. His great name Tammuz occurs so seldom in texts that it has been considered too holy for use, such being a customary habit with the Pagans, Valentia, for instance, although for another cause, having been the secret and hallowed name of Rome. His Assyrian title was Dionysus, *i.e.*, Judge of Men, and he appears in our Calendar as "St. Denys, B. & M.," but that this so-called "Saint, Bishop and Martyr" was neither the one nor the other but the Pagan god is evident, for Bacchus, who was the same as Dionysus, was said to have been born in Eleutheræ and the Greeks worshipped him as Dionysus Eleutherius. The Romans seem to have forgotten this, and

considered them to be separate gods and added them to their Calendar connected by an "and" (*Missale Romanum*) Oct. 9 "Dionysii et Eleutherii, Mart."

We have only retained the former and is not the sun-god therefore included in our collect for All Saint's Day?

To conclude. The Calender is the Key to the P. B. and yet in that Key we acknowledge the Blessed Virgin as OUR LADY (Annunciation of Our Lady in Lessons Proper), recognise a mass of fictitious Saints, call a day Ash-Wednesday as if we are still hoping for a return of the ceremony of sackcloth and ashes, make the day of Astarte our great day, "*on which the rest depend*," and although no one knows the true date, neither of the Nativity or the Resurrection, make the former agree with the date in the almanac while the latter is the subject of an abstruse calculation. (See *Alban, All Saints* and *Invocation of Saints*.)

Candles on the so-called "Altar." These are derived from the Pagan fire-worship of Tammuz, the sun-god, mentioned in Ezekiel, who was worshipped under his various names with candles, torches and fire throughout the world and the custom has been maintained in many places down to our own times.

It cannot be derived from the fire on the altar of burnt-offering which was the fire that came down from heaven and consumed upon the altar the burnt-offering and the fat, for that was neither torch nor candle, but a fire that did not smoke and was one of the things in the first temple which the Jews declared did not exist in the second.

Baruch who was living B.C. 586, and is by some believed to have died in Babylon after the destruction of Jerusalem, tells us that the Babylonians lighted up candles to their gods. "They light them candles more

than for themselves whereof they cannot see one," and Christians copied the custom at an early date, for about the year 305, the Council of Illiberis, in Spain, found it necessary to prohibit the use of candles at the tombs of the martyrs who had already usurped the place of the heathen demi-gods. Lactantius, known in his time (A.D. 310) as the Christian Cicero, said "They light up candles to God as if He dwelt in the dark, and do they not deserve to pass for madmen who offer up lamps to the author and giver of light?"

The Romans had a feast on the 2nd of February in honour of Ceres or Juno Februata and walked in procession carrying lighted candles or torches. About the fifth century as the Pope found the people would not do away with this festival he devoted the day to the Feast of the Purification, although no one knows the date of that ceremony, and the people were told to carry their lights in honour of the Virgin Mary. This Candle-Mass (Candlemas) under the name of the Purification is still in our Calendar.

The Spaniards were astonished to find a sacred fire and Vestal virgins in Peru four centuries ago and when there lately Squier was equally surprised to find fires blazing on the mountains on what is called by Romanists St. John's eve. This is the night of the summer solstice or midsummer eve, which was sacred in Pagan times to Tammuz under the name Oannes, which was changed by the early Roman Church to Johannes, and Oannes's or St. John's fires are still made in Ireland and Brittany, as in Peru.

When Christianity was introduced into England the Christians compromising as usual turned the temples into Churches by destroying the idols, sprinkling with holy water, which was only the Pagan lustral water under another name, and placing relics in them, but they retained the perpetual fire in many

places in stones called cresset stones and in lamp niches in churches. According to *The Cornhill Magazine* a few of these cresset stones are still remaining in England, one of them being in York. There is one also in Stockholm, and another outside of the Church of St. Ambrose in Milan. This last is of white marble 3 feet 10 inches high and is 2 feet six inches in diameter, at the top and on the flat surface are nine cup-shaped hollows which were originally filled with oil, and wicks held up by a small iron rod, were placed in them and ignited.

Where Kildare now stands was formerly a sacred grove of the Druids. About the end of the fifth century a Druidess was converted by St. Patrick and founded a monastery, but maintained the sacred fire in a cell where it was guarded by virgins (like the Roman Vestal virgins), often women of quality, called Inghean an Dagha, daughters of fire, and Breochuidh, or the fire-keepers, and it was not extinguished until A.D. 1220 by an Archbishop of Dublin, but so firmly rooted was the veneration for this sacred fire that it was relighted in a few years and actually kept burning until the suppression of monasteries in 1539.

In England the Christians continued to extinguish their fires at Easter and light them again with fire obtained from the priests long after the Pagan and Christian festivals were amalgamated,* and so late as 1557 there was a paschal taper in Westminster Abbey which weighed 300 pounds.

Fires to Beltis or the Lady, wife of Baal, (Lord), called Beltane, (*Bel tein*, Bel's fire) have been made in

* Before the invention of lucifer matches half a century ago, so difficult was it to light a fire with flint and steel that people never put out their fires at night but covered the embers with ashes and raked them out in the morning.

Scotland in our own times. In the State of New York, in the year 1753, an Iroquois Chief said "When the fire at Onondaga goes out we shall no longer be a people." At Pecos, in New Mexico, the eternal fire was kept burning until about the year 1846, and to this very day the N. A. Indians celebrate their sun-dances during which they pass "sacred" articles through the fire, torture themselves, as the Bible says the followers of Baal did, and even cut out little snips of flesh and raise them on the point of their knives toward the sun! The Guebres or Persian sun-worshippers have a temple at Yezd in Persia where the everlasting fire has been burning since the time of Zoroaster. The Chinese still have an annual feast of lanterns. The Buddhists burn thousands of small candles on their shrines and lastly—

What shall we say of many English Churches? See *Easter* and *Lights*).

Canon. The word canon is so imposing that many without reflection consider canons as almost divine laws instead of which they are merely by-laws made by fallible men.

About a quarter of a century ago the Queen and Prince Albert were condemned by many for allowing the Royal Marriages to be performed during Lent, *contrary to the canons*, but the only canons were those of the Council or Synod of Laodicea, a council of thirty-two bishops (and some of the prelates of those days were Bishops of villages, many of whom could not even write) so obscure that it is uncertain whether it was held as early as A.D. 314 or as late as 399. Besides which it was not even a General Council, but a provincial or diocesan one, neither have the original canons been preserved but only a summary or abstract, and not in the shape they were passed. One

other Council was formerly added to confirm the above, viz., that of Lerida in 546, but their supposed canon is now allowed to be spurious, but even were it not so what right had this little Spanish Council of nine members only, or any other Council to dictate to the whole Christian world?

St. Augustine, who died in 430, acknowledged this. He says "I ought not to adduce the Council of Nice, nor ought you to adduce the Council of Ariminum, for I am not bound by the authority of one, nor are you bound by the authority of the other. Let the question be determined by the authority of the Scriptures, which are witnesses peculiar to neither of us but peculiar to both."

Canons are not binding on the laity in England by their own force, but only when and so far as they are declaratory of the common law, because the laity have had no voice in making such by-laws.

Catholic. This Greek term belongs properly to the Greek Church alone, for although it was originally applied to the whole Christian Church as synonymous with orthodox the Greeks first adopted it as a distinctive name, and it was afterwards borrowed from them or rather usurped by the Roman Church when the Pope claimed to be the head of the whole Church, and it seems strange that when doing so the Romans did not translate it into their own language but retained the Greek word which signifies general or universal.

The N. T., the Canons of the first four General Councils and the Nicene Creed were all first written in Greek, and in a form of the latter of the year 451, we find the words "the Holy Catholic (*kathōlikēn*) Church.

The earliest form of the Roman or so-called Apostles' Creed of A.D. 390, however, does not contain that

word but reads "*Sanctum Ecclesiam*" (Holy Church). In a Greek version of King Athelstan's Psalter, about the year 703, the words are "*agian ēkklēsian*" (holy church). In an Anglo-Saxon version in the Homilies of Ælfric it is "*tha halgan gelathunge*" (the holy congregation). The first known version of this creed in English, being of the 13th century is "*hely kirke*," and even in a MS. of the 14th century in the Bodleian library it is simply "holy church," but in the Prymer in English and Latin, 8vo. Paris, 1538, it appears as "The holy church catholike."

When the Americans revised their P. B. a century ago, they changed the Greek word (probably either to distinguish themselves from the R. C. Church, or that there should be no ambiguity) to one universally understood, and in the Prayer for all Conditions of Men it reads "Thy holy church universal."

By styling themselves Catholic some members of our Church wish to signify that they are not Protestants. The latter however should by no means concede to Romanists this title, for it is equivalent to acknowledging themselves as heretics.

Celibacy. Clerical celibacy is neither of Divine nor apostolical appointment. Did not St. Paul himself say "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" And again "Let every man have his own wife and every woman have her own husband."

Roman priests are not allowed to marry and the Roman Church does not allow the people to read the Bible as otherwise in this and many other cases they would soon learn that the Laws of GOD and the Laws of the R. C. Church do not agree. Greek priests are permitted to marry, but they interpret the Apostle's

words "husband of one wife" to signify that widowers must not marry again. (See *Brotherhoods* and *Sisterhoods*)."

Chancel. When we took over the Romish Churches the martyred Bishop Hooper and many others wished to have all the chancels bricked up as they involved the unscriptural idea that the clergy are a priestly caste separated by some charm from the people of God. Unfortunately this was not done. The choirs were however brought out of the chancels (except from the cathedrals where they unhappily retained an ornate service for the reasons given elsewhere)—but now we are putting them back again!

Chancels like the dais in a palace, raise barriers unduly between the congregation and pastor, and although at the Reformation they unfortunately allowed them to remain, the Rubric in the Communion Service "The Table . . . shall stand in the Body of the Church, or in the Chancel" proves clearly that they were then only considered to hold a secondary position.

Bishop Durandus in his *Book of Rites*, printed in Rome in 1591, said that the "chancel symbolized the priests, the church triumphant, while the pavement of the nave signified the people made to be trodden under foot," and not many years ago one of Dr. Pusey's curates, a Mr. Morris, had the effrontery to use similar language :—

"The ox was present at the Master's crib.
To show that priests should at His Altar live ;
The ass was also there
Fit emblem of the patient laity
Who meekly bear the burthens on them laid."

And accordingly Sacerdotalists call it the "Sanctuary," the Holy of Holies "only to be trodden upon

by the priests and their assistants, *and not to be polluted by the feet of the laity*," whom they have always looked upon with contempt. In 585 the Second Council of Mâcon enacted that if a layman on horseback met a mounted clerk (or man in holy orders) he should uncover his head ; *if the clerk was on foot, the layman should dismount and salute him* under pain of being suspended from communion during the bishop's pleasure.

There never was but one Holy of Holies and when the Jews fell into idolatry the Shekinah or Glory-cloud was withdrawn forever.

In the *Prayer Book for the Young*, we are told that the chancel "*represents Heaven*"—and to bear out this idea more money is spent there than in any other part of the building. Gold and colours abound and windows *with figures* staring us in the face, although our Reformers prohibited paintings on walls and windows.

Canon Stowell said "Let it never be forgotten that just as the church *lost her spirituality she increased her gorgeousness*," and another writer says "Hence we do not believe in such trumpery devices as priestly vestments, elaborate altar-cloths, surpliced choirs and gewgaw chancels ; they only exist where the true "beauty of holiness" is wanting.

Are St. Paul's words entirely forgotten "God . . . dwelleth not in temples made with hands *neither is worshipped by men's hands*?" Does the Almighty see with eyes of flesh as miserable man does, and admire our tawdry decorations?

Some contend that because the Holy Communion is administered (*not celebrated*) in the chancel it thereby becomes more holy than the rest of the building, but by the same rule those who have family prayers in their dining room might claim that therefore that

room was more sacred than the others, or that a bedroom where the Lord's Supper had been administered to a sick person was more holy than the other bedrooms.

Many old London churches have no chancels or where there is a small one it does not differ in ornamentation from the rest of the church. The well-known Church of St. Mary's, Islington, rebuilt in 1751, consists of a nave only with galleries. At the end is the Table, a slab of oak black with age, supported on legs at the four corners, and surrounded in front and on both sides by a low rail. It cannot be seen from the main entrance as the pulpit is in the centre of the main aisle with the desk in front of and below it, for the "preaching of the Gospel" was recognized by our reformers as the chief end of public worship. The pulpit was the centre object, and it was so arranged that the greatest possible number should be brought within the sound of the preacher's voice—hence the erection of galleries.*

In this they differed from the Roman churches, they being built with reference to a service which addressed the *eye* far more than the *ear*. A service that dealt in gorgeous processions with banners and with pompous ceremonies and all the finery of a ritual that held men in awe by its outward fascinations, much of which would have been hidden and lost in a church with galleries—but now in building new churches or restoring old ones we are doing away with the gal-

*Galleries however were originally built over the side aisles for the accommodation of women, who neither in the Eastern or Western Churches ever mixed with the men for many centuries. The oldest known are in the Church of St. Agnese fuori le Mura, Rome, erected by Constantine (ob. 337) and re-erected in 625. This Church is one of the few which have preserved their ancient form and arrangement without change.

leries—we need not ask why, but what is to come next?

The Decalogue in St. Mary's Church is in its proper place on the wall behind the Table, and the Font is also in its proper place near and in front of the pulpit.

The Rev. Sholto D. C. Douglas said that chancels were *the root of all evil* and declared it as his opinion that there should not be any, and when he became Rector of All Soul's Church, Langham Place, London, about ten years ago he re-introduced the black-gown, changed the weekly communion to evening communion, and applied for a faculty to remove the cross from behind the table—which was granted. All Souls' is a nave only without transepts and the place where the Holy Table stands is so small and low that it can hardly be called a chancel.

Fifty years ago nothing more in fact was needed than a recess for the Communion Table with a space of perhaps a dozen feet for the communicants in front. *The Ecclesiologist*, accredited organ of the notorious Cambridge Camden Society (Vol. iii. 1843-4) began very mildly with regard to the chancel which it said ought to be "raised a single step of six inches at the chancel arch; and considerably eastward of this must be two other steps at least"—but ere long Pugin and the other Romanizing architects made a rule that *whatever the size of the church, the depth of the chancel shall be one-third of the length of the nave*, and this was for the Clergy alone! Thus in a small church of say seventy-five feet, twenty-five must be given to the clergy, even if merely a single incumbent with perhaps a choir of half a dozen boys, and only twice as much for the whole of the congregation.

Can any one doubt that this was solely intended for the Elevation of the Priesthood, shamefully also increasing the cost of the building as well as the

amount of the architect's commission. Moreover in a large church how can a Minister's voice be heard when standing at the Table at the end of this long building? When such chancels exist the people should insist upon having the Holy Table brought forward, as near to them as possible, and that the space should not be wasted free seats might be placed behind it as is the case in Liverpool.

Gladstone in his *Tractarianism is Popery* (London, 1851) used these words of the chancel "There you have the separation of the priest (so-called) from the people," and the late Principal Shairp said "With my whole heart I believe with Dr. Arnold that the separation of the clergy from the people, as a separate caste endowed with some mysterious and mystic function, was the first and most fatal apostacy—a thing which, more than any other, has paralyzed the power of Christianity in the world."

According to the *English Churchman* the late Archbishop Sumner was conversing with the Rev. W. Ackworth of Bath, concerning the restoration of a church, when the Rev. gentleman, who himself related the story, exclaimed "But, my Lord; there is no chancel in the church," to which the Archbishop replied with great energy "And I should like to know Sir what business a chancel has in any Protestant Church,"—and in reply to a request from the people of Tasmania concerning a book *Steps to the Altar* circulated with the approval of their High Church bishop, His Grace wrote "I am of opinion that there is no altar in the present dispensation; and therefore no steps can be required to it."

Five or six years ago the Church of the Holy Faith, Sixteenth Street, New York, came into the charge of a new Rector, the Rev. John W. Kramer, when the so-called "altar" was removed, the elevated chancel

cut down to a level with the floor and everything was restored to primitive simplicity.

A Protestant change took place about the same time in London also; when the Vicar of St. Michael's, North Kensington, the Rev. Dr. Gray, with the license of the bishop of London, removed the organ and choir from the chancel back to the gallery.

In 1877, Mr. and Mrs. Lewes (George Eliot) were the guests of Dr. Jowett, Head Master of Baliol, Oxford. On the Sunday these famous heretics (!) went to hear their host preach. Jowett had gone on before and was just ascending the pulpit when he saw them entering and looking vainly for seats, the church being crowded as was usual when he preached. Jowett beckoned them to advance which they did very timidly being not much used to churches, and he absolutely placed them on each side of the Communion Table in the large high-backed chairs usually reserved for bishops where they sat fronting the amazed congregation.

The Dr. might easily have found precedents for placing laymen in the chancel had he desired. Addison, in *The Spectator*, says "As soon as the sermon is ended the knight walks down *from his seat in the chancel.*" And speaking of the kindly feeling between Sir Roger, the minister and people, he contrasts it with the next village where there is a perpetual state of war. "The parson is always preaching at the squire; and the squire to be revenged on the parson, never comes to church. The squire has made all his tenants atheists and tythestealers; while the parson instructs them every Sunday in the dignity of his order, and insinuates to them in almost every sermon that he is a better man than his patron." This was in 1711.

It should not be forgotten that the Holy Temple

passed away with the old Dispensation—and our Churches take the place of the Synagogues, not of the Temple, and our service is essentially a synagogue service. (See *Churches and Communion Table*.)

Chanting Amens. St. Paul says “How shall he that occupieth the place of the unlearned *say* the Amen at the giving of thanks?” Why, as sometimes happens in our Evangelical Churches where the Minister says Amen in our own language, should the choir master be allowed to lead off the congregation with a loud Romish Ah-men? (See *Choral Service*.)

Chanting Nicene Creed. In the American, the American Reformed Episcopal and the English R. E. Prayer Books this is to be *said*. In the Canadian R. E. P. B. it is to be *read*, and although our rubric allows it to be said or sung, the latter was only intended for cathedral services. It was never chanted in parish churches until the commencement of the Puseyite movement.

Choral Services.

Now-a-days men, women, boys and girls—
“To church repair,
Not for the doctrine, but the music there.”

It is the love of music more than the love of God which leads people to have and to patronize choral services, but we repeat, the nearer we approach an ornate cathedral service the farther we depart from the simplicity of the gospel.

There is no authority whatever in the English Church for Choral Services and Intoning in Parish Churches, and when it was allowed to remain in Cathedrals it was as Bishop Burnet shows, not in-

tended to be permanent, but allowed only because there were great choirs so accustomed thereto that they could not easily alter it, but it was thought as they dropped off and died others would fall into their places who would officiate in a plainer voice.

One of the proposed alterations in 1689 was "that the chanting of Divine Service in Cathedral Churches shall be laid aside that the whole may be intelligible to the common people."

Choral Services were part of the plan of the Ritualistic Campaign. A writer in the *Church Times* of March 30th 1867, says "Choral Service, so far as psalms and canticles are concerned on some week-day evening, *will train* people to like a more ornate worship, and that which began as an occasional luxury will be felt to be a regular want," and now how many professing Christians declare Protestant services to be too tame (the worship of GOD, tame!!!) and cry out for more attractive services.

Anything however in ecclesiastical music *which is of the nature of an exhibition*, or of a musical concert in which a portion of the congregation only take part, is wrong, and all compositions which can be rendered only by trained choristers should be excluded. The training is now carried to such an extent that the key-note is sometimes given as a guide to what is called the proper rendering of the Confession, Lord's Prayer, Responses to the Commandments, etc.

And here a few questions have been asked.

1. Who gave the key-note to the Publican when he said "God be merciful to me a sinner?"

2. Some persons have no ear for music. Will the Lord Jesus turn a deaf ear to a suppliant because he cannot sing his prayers?

3. Does the reader sing his prayers in his private devotions?

Attractive services, the attraction being the music alone, are however the order of the day. The preaching of the gospel being not only not a secondary matter, but generally an unimportant one and we do not wonder that even the secular press take note of it. One of them asks—

“Are we not already within measurable distance of the time when the announcement of Sunday Service will read :—

CHURCH OF THE PILGRIMS.

Sunday, Oct. 9, 1895.

MISS HIGH SEE,

will sing at all services.

Rev. Mr. X. Pounder will preach.”

The Evangelical Churchman says “Bishop Mitchinson has written a strong letter against the usurpation of the responses, hymns, etc., of many church choirs. ‘Choirs, alike in town and country, are rapidly monopolizing the service and ousting the congregation. Anthems, ‘services,’ elaborate and ornate, responses, amens threefold, sevenfold, manifold, are becoming everywhere the order of the day; and the congregation are perforce again becoming dumb dogs. In cathedrals we endure this (though even there it is hard to part with the Psalms, as one must do now in some), the choirs there enjoy a prescriptive monopoly which no one ventures to disturb. But the standard of rebellion will have to be raised against the tyranny of the choir in parish churches, and a determined effort made to restore to the congregation their undoubted rights in hymn, psalm, canticle and response.” (See *Anthems* and *Surpliced Choirs*.)

Chrism. Oil consecrated in the Romish and Oriental Churches and used in baptism, confirmation, orders and extreme unction. In the Roman Church there are two sorts ; one made of oil and balsam, the other plain oil, both consecrated by the bishop. For the composition of the Greek chrism see *Greek Church*.

Christmas was not acknowledged in the time of the Apostles, nor by the Primitive Church. We expect to be blamed for making public this fact, the knowledge of which is confined to the few, but repeat, must we forever, in St. Paul's words, "ignorantly worship."

Sir Isaac Newton, the greatest of English Philosophers, and better still a Christian Philosopher, says "The times of the Birth and Passion of Christ, with such like niceties, *being not material to religion*, were little regarded by Christians of the first age," and Scaliger says "To determine the true date of Christ's birth belongs to GOD alone, not man." There is not a word in the Scriptures about the precise day or of the time of the year, and no one can tell even the season of the year, much less the day, on which our Lord was born, but it was not in the winter, for the shepherds of Palestine do not remain in the fields at night then, and that the climate was as cold at that season as it is now (and we ourselves have shivered there in our tent under two or three blankets and cloaks) is evident from our Lord's own words "pray ye that your flight be not in the winter."

The earliest allusion to Christmas is that of Clement of Alexandria who died in 220, and he says, "there are some who *over curiously* assign, not only the year, but even the day of the birth of our Saviour, which they say was in the 28th year of Augustus, on the 25th day of Pachon (May 20)."

“And the followers of Basilides celebrate the day of His baptism which they say was in the 15th year of Tiberius, on the 15th of Tubi, but some say it was on the 11th (January 10th or 6th). Further some say that He was born on the 24th or 25th of Pharmuti (April 21 or 22).”

About the year 380, however it was enacted by the Roman Church that the Nativity should be observed on the 25th of December, which was the pagan festival of Saturn, the Etruscan name of Tammuz, whose festival was celebrated in Rome on the same day that the “Drunken festival” of Bacchus or Dionysus was observed in Babylonia. Chrysostom, in a Homily delivered about 386, says “It is not yet ten years since the day was made known to us,” and adds moreover that the day was fixed in Rome, in order that while the Pagans were occupied with their profane ceremonies the Christians might perform their holy rites undisturbed.

Even two centuries after the time of Chrysostom this date was not fully established, for Jacob, bishop of Edessa, who died in 578, said “No one knows exactly the day of the Nativity of the Lord: this only is certain from what Luke writes, that He was born in the night.”

The Church of Scotland abolished Christmas at the Reformation and its observance was forbidden in England during the time of the Commonwealth in 1652, by Act of Parliament, but it was restored at the Restoration.

Churches. Cruciform temples are of Pagan origin, having been made after the shape of the Tau of Tammuz. We have shown that there is a Druidical Temple in the shape of an Iona cross at Callernish, in the Lewis, Scotland (see *Cross*). There is also a

cruciform structure near Culloden generally called five cairns, but Sir Daniel Wilson, in his *Prehistoric Scotland*, says it may be more accurately described as one gigantic cruciform cairn. There is a cruciform cairn at New Grange, Ireland, and another at Dowth, and Wayland Smith's Cave in Berkshire, England, is likewise cross-shaped. Two of the principal pagodas in India, viz., those of Benares and Madura are also built in the form of a cross and the cyclopean temple at Gozo near Malta is said to be cruciform.

The Roman Church copied the Pagan form which was suitable for their religion with its separate so-called "altar" in each transept, but which is unsuited for a Protestant Church where the majority of those seated in the transept cannot see the minister when he stands at the Communion Table.

Who would ever dream of building a public hall after such a plan?

There are some who think the churches should be open during the week. Our most blessed Lord, however, told us to enter into our closets, shut the doors and pray to our Father which is in secret, but that does not suit the present advanced age, for the closets have not been consecrated and superstition teaches that there is more virtue in a prayer offered in a church or in some so-called "holy" spot, or before some so-called "holy" cross or picture than in private.

GOD, however, does not confer peculiar sanctity on mere material structures. The Temple dispensation has passed away and with that the religion of ceremony and locality came to an end as Christ Himself told the woman of Samaria.

When the clergy come into the Church many people rise, not remembering they are in the house appointed for the worship of GOD, and that it is He alone who ought to be worshipped there. And yet these people will often sit while prayer is offered.

In some churches the people stand when the clergy give out notices, but the only notice where it is enjoined by the Rubric to stand is on the announcement of the Holy Communion. Neither should the congregation stand during the offertory although many clergymen try to introduce the practice by having a hymn sung at the time.

The late Mr. Charles Groves of Liverpool was an enthusiastic promoter of Church extension. In all he built eighteen churches, besides schools, and expended over one million and a quarter dollars for Church purposes in Liverpool. He used to say that "no work one can engage in does so much to benefit our fellow-creatures as building a church and providing a Gospel ministry." His last appearance as a public speaker was in 1881, at the Liverpool Diocesan Conference. Several had been speaking very strongly about the necessity of having a cathedral for the new diocese. Mr. Groves arose, greeted by a great outburst of applause, and then amidst profound silence the venerable Churchman declared:—"I cannot consent to this while souls are perishing. A cathedral is a luxury ; a church is a necessity. To your cathedral I shall never give a farthing ; for more Churches I will give ten thousand pounds." (See *Church and Consecration*).

Colored "Altar" Cloths. Laud commenced to introduce these. As the "Altar" is illegal it follows that they are also, and they as well as colored stoles have been pronounced illegal by the English Courts.

Commandments. According to the Canon the Ten Commandments should be set up in every Church and Chapel over the Communion Table, but they are not to be found in Ritualistic churches where there is

frequently an image of the cross on the table which is contrary to the Second Commandment and also to the laws in England.

Commination. The P. B. says there was a *godly discipline* in the Primitive Church *which it is much to be wished should be restored again*, and how many of the laity are aware that this "godly" or rather Romish discipline consisted in bringing penitents into the Church *clothed in sackcloth with naked feet*, when the Bishop and clergy threw ashes upon them and turned them out of the church doors, "which open penance was the way sinners were punished in this world *that their souls might be saved in the day of the Lord?*" It was not a discipline of the Primitive Church however, but of the Dark Ages, dating from about the ninth century, neither is it in accord with the N. T. The reader may judge. About the year 28, our Lord said: "If the mighty works . . . had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." That is to say, according to the Jewish custom of the O. T. dispensation—but two score years later, about A. D. 63, St. Paul tells us that under the N. T. dispensation the rites of the law are passed away, and it is no longer the *ashes* of a heifer sprinkling the unclean, *but the blood of Christ alone that will purge our conscience from dead works.* Heb. IX. 12, 14.

This service was expunged in the American P. B. a century ago and is also suppressed in the English Revised P. B., the English and American R. E. and the Spanish Prayer Books. Strange to say it is retained in the Irish P. B. (1878), where this bodily exercise, condemned by St. Paul, is still called a "godly discipline"—but the words "until the said discipline may be restored again which is much to be

wished" are omitted. Did they not know moreover, in Dublin, in 1878, that it was *not* a discipline of the Primitive Church?

In Canada the ground is generally covered with snow at the beginning of Lent. Do our clergy really wish, *as they say they do*, to see their people driven out into the snow, their heads covered with ashes, clothed in old grain or coal sacks, and with bare feet, and do they believe, *as they say*, that such open penance will save them from the wrath to come? If not, why do they read this service? They cannot plead ignorance of its meaning for they have studied Divinity and does not that include the P. B.?

"Ye have heard that it hath been said by them of old time—An eye for an eye, and a tooth for a tooth—But I say unto you, Love your enemies, bless them that curse you."

Whose were those words and why are they ignored? Are we men of the Old Time or of the New?

And when ministers read the curses of the Old Covenant do they never remember the words of St. Paul "Bless them which persecute you: BLESS AND CURSE NOT."

Ours is a GOD of Love, and we have never forgotten a prayer clipped out of an American daily paper long since—

"O GOD, fill my heart with fear of THEE, *not with the fear of torment*, but with the holy, child-like fear of offending so kind a FATHER, so gracious and merciful a SAVIOUR."

We have known Ministers who regretted having to read the Commination Service but as it was in the P. B. they considered they had no option; and others more firm in their convictions, who would not read it.

Some years ago a clergyman in Sheffield wrote us: "I do not think there are half a dozen of the

thirty-seven churches in this town where the Communion Service is read. Of course we never use it in our church, as we have service in the evening and make no difference between Ash Wednesday and other Wednesdays."

The word "penance" used here occurs twice in the Articles, and scholars tell us in one case it signifies penance in the R.C. sense and in the other case repentance. But how many who follow the P.B. are aware of this?

The ceremonial use of ashes is still continued in the R.C. Church but is now confined to crossing the forehead with ashes, and it is a pity that when we gave up the ceremony we did not also drop the name. In the R. E. P. B. Ash Wednesday is called "The First Day of Lent." (See *Lent* and *Preface*.)

Communion. Our most blessed Lord instituted this in the evening. With Him it was like the Pass-over, a SUPPER, but now Priestcraft *prefers* a Breakfast! Whose example shall we follow—Christ's or man's?

Canon Tristram points out that the author of the early administration was the heathen Emperor Hadrian, who by his persecutions prevented the primitive Christians from assembling at any other time.

The Sacerdotalist reason however is evident. Priesthood to a great degree stands or falls with the establishment of a *morning sacrifice*. Restore the Supper and the sacrifice ceases, for a supper is not a sacrifice, but a Repast, and this one is a "Remembrance" or "Memorial" in a Repast. Sacrifice ceasing, a *Sacrificing Priesthood* ceases with it, and Christ's institution, a *Preaching Ministry*, alone remains.

There are some who call the Supper the highest

ordinance of our religion. On the contrary, however, is not this an error, for is not that other ordinance of GOD, *the preaching of the Word*, the most important? (Cor. i., 21.)

Our Lord did not administer Sacraments (John iv., 2); neither did Peter (Acts x., 48), nor Paul (Cor. i., 17). Their work was "to preach." Inferior ordinances were administered by inferior officers of the Church. (Acts x.)

Does St. Peter say anything respecting the Lord's Supper?—No. Does St. James?—No. Does St. John who leaned on his Lord's breast at the Last Supper?—No. And these were the three most intimate disciples of our Lord.

John vi. does not refer to it, as the Holy Communion was not then instituted. The Lord's Supper is *not even named* in St. John's Gospel! Is not this most conspicuous omission alone sufficient to prove that the Supper is not the highest and most sacred of all the Christian ordinances?

Does St. Jude?—No; except perhaps when he says "these are spots in your feasts of charity," and if so he does not call it a "sacrifice" but a "feast."

Does St. Paul?—Yes, *but in only one of his eleven epistles* (1. Cor. xi. and xx.), and then he does not say a word about offering up the bread and wine as a propitiation for sin; nor does he call it a sacrifice, neither does he mention fasting communion!

The Acts of the Apostles contain the history of the Christian Church for the first thirty-two years of its existence, and they contain only the above two references to the Lord's Supper, describing it merely as "the breaking of bread." The twenty-one Epistles were addressed by the Apostles to the Christians, and in only one of them do we find any reference to the Holy Communion. Among these Epistles are three

addressed to the Evangelists Timothy and Titus *instructing them in the exercise of their duties*, yet not a word is said about the Holy Supper. We use the word Evangelists (II. Timothy iv. 5) because they were certainly not Diocesan bishops.

WHILE THEREFORE WE MUST NEVER FORGET OUR LORD'S COMMAND, "This do in remembrance of Me," still we must not exaggerate the importance of this Sacrament, nor call it a sacrifice as the Ritualists do, for it is a remembrance or memorial of a sacrifice only—as our ONE SACRIFICE was offered up once for all on Calvary, and the Holy Supper is therefore not in itself a sacrifice for sin, but a feast upon the sacrifice.

There is a confusion of terms. The Lord's Supper is not the highest act of Christian *worship*—but with the Romanists and Sacerdotalists it is the highest CEREMONY! And where there is the most ceremony, there as a rule, is the least worship.

The Supper is a solemn feast, a feast of "thanksgiving," or in Greek a "eucharist," in which we call to mind and feast upon the love exhibited by the death upon the cross, and as Cranmer said, "Christ is not in the bread and wine, *neither corporally or spiritually*, but in them who worthily eat and drink the blood and wine." Corporally and carnally however He is really in heaven alone.

Christ is *figuratively* in the bread and wine, and *spiritually* in them that partake of it, *not only then but always*, as He Himself said "I will be with you alway, even unto the end of the world."

The Lord's Supper is not a mystery, neither is it referred to as such in the N. T.

In the P. B. Revised the words "holy mysteries" are changed to "this holy ordinance" and in other books to "Holy Supper." It is a mystery only to

those who believe in transubstantiation. The bread and wine do not undergo any mysterious change. The bread remains bread. If it was turned into flesh it would avail nothing for the Lord Jesus Himself said "It is the Spirit that quickeneth, *the flesh profiteth nothing* (John vi, 63), and the wine remains wine. If otherwise, and it was changed into blood it would be *forbidden food*, for twice in Acts, nearly a score of years after the crucifixion, are we commanded to abstain from blood. And finally, the reader may say that Christ's words were "This is my body." But if that same reader held a couple of photos in his hand would he say "This *represents* myself. This *represents* my father."—or "This *is* myself. This *is* my father?"

"No mystic power these conceal—
They are but bread and wine ;
Thy Spirit, Lord, alone can give
One spark of life divine."

In the Second Book of Edward there was no provision for placing the hand on the paten and chalice. As we have shown under transubstantiation our Lord did not consecrate the bread and wine, although Wheatly says He did.

The next Rubric did not mention Bishops, Priests and Deacons ; that was Sheldon's work. It reads thus "Then shall the Minister first receive and then proceed to deliver the same to the other Ministers (that they may help the chief Minister) and after that" etc. The clause in brackets showing that no exaltation of the priesthood was intended ; and the Rubric "If any of the bread and wine remain," etc., made no mention of consecrated nor unconsecrated but was simply "If any of the bread and wine remain the curate shall have it for his own use."

The word "damnation" in this service is an unhappy one and has been known to frighten people from taking the communion. Archbishop Whately said of it "that many clergymen take the law in their own hands and read "condemnation."

The Ritualistic practice of receiving the bread in crossed palms is a distinct violation of the expression "*Take*," and without any authority whatever from Scripture, and we remember when a friend refused to give the bread thus and repeated the word "*Take*," until the communicant took it in the proper manner. (See *Fasting Communion, Real Presence and Transubstantiation*.)

Communion Tables. The oldest Communion Table in existence is undoubtedly that preserved in Rome, in the Church of the Lateran, built in the fourth century, and is probably as old as the Church itself, although in Rome we are expected to believe it was the original table at which the Last Supper was eaten. Wooden tables continued in use in England for centuries, even to the latter part of the eleventh century, as we have shown under "*Altars*," and the Rev. Dr. Morgan Dix, of New York, only showed his ignorance when he spoke so contemptuously a few years ago of the "four-legged wooden tables."

Eusebius says moreover that in the Church of St. Sophia the table was placed in the centre of the church, and this position it held for the first six centuries; in the midst of the people who sat or reclined about it, never kneeling, each Christian being privileged to sit as a "king" at the board of the King of Kings. *Trapeza* or table is the word most commonly used by the Greek Fathers.

At the Reformation the stone altars which had then been in existence in England for some centuries

were removed and the tables were restored, and at the Second Revision in 1552, wherever the word "altar" occurred in the P.B. it was expunged and the word "Table" substituted in its place.

In 1564 the Act of Parliament was "The Parish shall provide a *decent table standing on a frame*, for a Communion Table."

One of the Canons of the Synod of 1571 required that the Table shall be of "joiner's work." And why? Because an altar is of mason's work!

When Laud became Dean of Gloucester, in 1617, his *first official act* was to place the Lord's Table against the east end of the chancel, and the Bishop, Dr. Miles Smith (all honor to him), never entered the Cathedral afterwards!

The priest-party soon began to follow Laud's example by placing the Tables altar-wise and not table-wise as they were previously; boxing them up and turning them into sham altars, nicknamed by the people "Box Altars" and railing them in, which meant that the humble laity should be kept at their proper distance, as when they were placed table-wise the people knelt near and sometimes around them. The priest party also introduced rich altar-cloths, copes, credence tables and the like.

In 1876, Her Majesty's Privy Council decided that the Communion Table was a "table in the ordinary sense of the word, flat and moveable," and this last word is most important, for its being moveable makes it impossible that it should be regarded as an altar. It was originally intended to be moved at Communion time "at which time the same shall be placed in so good part within the Church or Chancel as thereby the Minister may be more conveniently heard of the Communicants," and the Judgment of the Judicial Committee in the case of *Liddell v. Westerton*, and

adopted in other cases, was that "The Communion Table was to be provided by the Parish, was to be moveable, not by machinery, but by hand, *and was actually to be very frequently moved.*"

There are many Tables in England which agree with the Judgment. At St. Martin's Church, Havestock Hill, they have an honest table of wood in the middle of the chancel, with eight or nine feet of space on every side of it. At St. Thomas', Lambeth, the table which is at the north, is placed a short distance from the wall, and at the consecration prayer the minister stands behind it, facing the congregation. In St. Nathaniel's, Liverpool, the table stands some distance from the wall and has behind it a row of seats, which are regularly occupied.

When this arrangement was made in 1877 the Rev. Mr. Hobson applied for a faculty to do so. The chancellor of the diocese however demurred to grant it on the ground that such seats would be illegal. Mr. Hobson told him that he (Mr. H.) had yet to learn that the chancel was more sacred than the rest of the church, for it had not, he said, been twice consecrated, and after some delay a decision was given in his favor.

At St. Columba's, Liverpool, the table stands in the centre of the rails, leaving a passage behind it. The pulpit and desk are both behind or inside the Communion-rails. At St. Luke's, Tavistock place, Plymouth, the table is placed a little distance from the wall, so that one can get round it, and such is the case at St. Peter's Martyr's Memorial Church, Clerkenwell. At the church of St. Mary-le-Port, Bristol, the table is placed table-wise, and not altar-wise. In Jersey the tables invariably stand in the body of the church lengthwise. Many more cases might be given.

The table in Toronto Cathedral in Dean Grasett's time was on castors.

The rubric says that at Communion time the Table shall have a fair white linen cloth *upon it*, but why is the cloth so often brought down to the floor concealing the legs and making it look like an altar? Are other eating tables arranged in like manner? We have seen in London Holy Tables with the linen cloth *upon* the table and hanging down a little at each end, but not in front so that we could see under the Table.

The Table should be covered up (*legs excepted*), save when the Sacrament is to be administered, lest it should be regarded as an "altar." Canon 82, says it shall be covered in time of divine service with a carpet of silk, or other decent stuff.

One of the rubrics in the Canadian R. E. P. B. is very carefully worded. "The Table shall be of wood and shall not have upon it a slab of any other material than wood, nor shall any candle, candlestick, flowers, or cross be placed upon or apparently upon, the Table, nor shall it be so constructed as to represent an altar, and during the time of Divine Service it shall be always covered with a plain cloth, nor shall the color be changed to indicate the Church seasons."

Romanists and Romanizers like to place the letters I. H. S. (See *The Cross*) on the illegal "Altar" Frontals, because they are connected with the Mass, that monogram being stamped on the large wafer used by the R. C. priests. (See *Altar, Eastward Position, Reredos* and *Transubstantiation*.)

Confession. (See *Auricular Confession*.)

Confirmation. This is said by some to be an Apostolic institution (Acts, vi, 6, xiii, 3 and Heb. vi,

2.) while others deny that the "laying on of hands" there mentioned referred to Confirmation. It is however of very early date being mentioned by Tertullian (ob. 225) and then followed immediately upon Baptism, and this was the case whether the neophyte was an adult or an infant, and it is still administered in the Greek and African Churches, as soon after Baptism as possible.

Of our modern idea that confirmation is the ratification by the baptized child, when he has attained the age capable of deliberate choice, of the promises made for him by his sponsors there is not the slightest trace in Christian antiquity.

Those who are fond of the Fathers may be interested to know that Clemens, the head of the Alexandrian catechetical school the preceptor of Origen and the most learned man of his age, (ob. 220), who denounced the practice of wearing false hair, said that in such cases when the priest in bestowing his benediction lays his hand upon the head, the blessing does not reach the wearer of the hair, but rests upon the person to whom the hair belongs!!!

If Clemens Alexandrinus is not in error it may be a question even now whether female candidates should wear caps as the bishop's blessing might not be able to go through them.

And there may yet be some who will agree with him, for there are too many who resemble the men of Athens (Acts xvii, 22), and it is related of Sanderson, bishop of Lincoln, (ob. 1663) that a day before his death he desired his chaplain to give him absolution and at his performing that office the bishop pulled off his cap that the chaplain might lay his hands upon his bare head! Here we have a bishop, trusting not in Christ, but in a fellow sinner, and yet fearing that sinner's blessing might not be powerful

enough to force its way through the little scull-cap worn by old men instead of wigs !

Congé d' élire. Permission to elect, granted by the Queen to the dean and chapter of the cathedral in England to elect a bishop. This, however, is a mere form as was shown in the notorious Hampden case in 1847. Lord John Russell appointed this man to the See of Hereford. He had been censured by the University of Oxford for heterodoxy and was latitudinarian in his ecclesiastical politics, and was therefore obnoxious to both Puseyites and Evangelicals. No less the thirteen bishops headed the clergy and laity in urging the Premier to revoke the appointment and the Dean of Hereford declared he would rather incur the penalties of *præmunire* than obey the *permission* to elect, virtually *commanding* the election of Dr. Hampden. Lord John however was obstinate. He thanked the bishops for their advice and curtly acknowledged the dean's letter as an intimation of his "intention of violating the law." A majority of the Chapter were induced to comply with the *congé d' élire* and the reluctant Archbishop was obliged to consecrate Dr. Hampden at Bow Church, when, notwithstanding that the objectors appeared by their proctors, and claimed to be heard, the election was pronounced unanimous !

The gross mockery of this law, for the Chapter have to *meet in the Cathedral and pray on their knees for guidance* in their choice, *when they have no choice at all*, has just been shown in the case of the bishop-elect of Winchester. The Right Hon. Mr. Matthews sent the "leave to elect" to Winchester, *but forgot to add the name*, and the Protestant Dean and Chapter had to telegraph to the Roman Catholic Home Secretary to know whom they were to elect—and this is Apostolical Succession in February 1891.

Consecration. Our Saviour did not bless or consecrate the bread and wine at the Last Supper, as we have stated under communion and transubstantiation, for the little word *it* in Matthew—blessed *it*—is an error and the *it* is omitted in the Revised Version.

We will refer here therefore only to Churches and cemeteries.

“GOD called the dry land earth . . . and GOD saw that it was good.” Priestcraft, however, professes to improve upon this, and pretends by a Church ceremony to make certain parts of GOD’S good ground more holy still! Does the rest of GOD’S good ground then remain less holy or even accursed in their sight! How, in a cemetery, do they sanctify the ground, and how is their so-called blessing confined to so many feet and inches? Supposing it can be done by walls at the four sides, what is to prevent it slipping through at the bottom? No Bishop has yet attempted to consecrate a part of the mighty ocean—to mark off so many feet as holy and so many as accursed, for it means nothing else when the Bishop leaves a corner unconsecrated for the burial of unbaptized infants, non-conformists and the like. Who gave to Bishops the power to stamp any part of GOD’S earth as unholy? And what becomes of the Churchmen who are buried in the unconsecrated ocean?

GOD does not confer peculiar sanctity either on places or on mere material structures. The Temple Dispensation has passed away, and with that the religion of ceremony and locality came to an end, but “priests” must have ceremonies, for they magnify the priest, and whatever unduly elevates him unduly exalts the Bishop.

The Rev. Hely H. A. Smith says, “There are multitudes who think that men can hew stones out of a quarry and cut down trees out of a forest, use some

of these materials to build palaces and theatres, and take 'the residue thereof' and construct a building, with nave, aisles, chancel, belfry, and that as soon as a fellow-sinner has come and said a few words over it, then, as a matter of necessity, GOD is bound to take up His especial abode in it; but it can never be proved that GOD has given His consent to the transaction; *a place is not necessarily hallowed ground because man says it shall be.*

In reply to the argument for lavishing money and taste on churches and services, he adds:

"Can anything be too good for GOD? No; nothing can indeed be too costly to give to GOD; but what is real giving to GOD? He does not require us to present Him with a gorgeous reredos, with beautiful carving, with encaustic tiles, with embroidered altar cloths, with painted windows, with wax candles; they are no pleasure to Him, no present to Him; all the world belongs to Him; the silver and the gold are His, as well as the cattle on a thousand hills, and the spirit of His reply to the Jews of old (Ps. l. 9-12) is equally applicable now."

In our churches we meet together for united prayer one day in seven. In our homes we join together for family prayer every day of the seven. If the church must be consecrated, ought not the dwelling to be treated in like manner, and what shall be said of our Atlantic steamers where Divine service is held in the cabin?

Bishop Coxe deconsecrated a church in Rochester, N.Y., a few years ago, saying that a building once consecrated to GOD cannot lawfully be given back without a counteracting sentence of the Bishop. A church was lately restored, and the old pulpit and high-backed pews were removed. If the Bishop is right, should they not have been also deconsecrated

before being sold for old lumber? Perhaps some of the holy (?) wood was used for kindling fires!

How can a Bishop deconsecrate? He can baptize a man, but can he also *unbaptize* him? An Archbishop can ordain. Can he also *unordain*?

A few years ago a man committed suicide in the R. C. Cathedral at Ottawa, and the building was therefore re-consecrated—but is it not mockery to consecrate a material work to GOD, who is a Spirit, *not worshipped by man's hands*, when the very consecrators acknowledge by their act that a miserable sinner may undo their work, and make it necessary, in their sight, to consecrate again?

The late Bishop Strachan of Toronto declared he would never consecrate a church until it was free from debt, and his own Cathedral of St. James has never been consecrated. What is the effect of this? Have the prayers offered up there for more than half a century not been heard? Bishop Strachan was himself buried there. Is he lying in a kind of Protestant purgatory until the funded debt is paid off? The late Bishops of Toronto and Algoma and the present Bishop of Toronto were consecrated there. Were those consecrations invalid? Is Dr. Sweatman a *true* Bishop, and if the Cathedral is ever consecrated, ought he not then to be re-consecrated?

The Roman Church decline to bury play-actors. When Molière died in 1673, the Archbishop of Paris refused to allow his remains to be interred in consecrated ground. King Louis the Fourteenth sent for the prelate, who said it was impossible, being contrary to the laws of the Church. "How deep, then," said the King, "is your consecrated ground?" Without reflection probably the prelate replied, "About eight feet, I suppose." "Then," said the king, "he shall be buried twelve feet deep, which is four feet below your consecrated ground"—and it was done.

Acquaviva, Duke of Atri, in Naples (died 1528) one of the greatest luminaries of his age, said that to refuse to bury a man in consecrated ground was to assume that man can affect the judgment of the Creator by throwing up a rampart of a few clods of earth against the boundless exercise of His loving mercy.

An American Bishop caps the climax. A few years ago Bishop Young, of Florida, said, "We want (the numbers are ours) (1) An Office for the laying of corner-stones of churches, chapels and other religious houses ; (2) An Office for blessing for their religious use structures of this sort prospectively temporary, or built of more perishable materials, and for solemnly setting apart other edifices intended for religious uses exclusively ; (3) We want an Office for the Burial of Infants, and (4) one for the Burial of the Clergy, or modifications of our present one to meet these occasions ; (5) also one for the Consecration of cemeteries, and (6) one for the formal acceptance and offering to God of vessels for the service of the altar and other instrumenta of Divine Service ?

Verily, one extreme begets another, and the Bishop approaches dangerously near to the idolatry of the ancient Jews when they adopted the rites and ceremonies of Paganism, set up Assyrian gods in the temple (as some of us set up images of the cross and crucifixes), prepared the "chamber of imagery," (and what are our churches with the windows full of paintings of men and women called saints?) and fell prostrate to worship the rising sun, as too many still bow to the Orient.

As Dr. Harris Rule says, "It is easy to conceive how attractive such rites would be to the poor Israelites. A busy Pagan priesthood meddling with their affairs, *having a separate ceremony for every passing*

incident, no doubt employing real remedies to do what enchantment could not effect, and professing to hold commerce with good spirits, to exert power over bad ones, and to have interest with a heavenly intercessor, would charm the poor simpletons. . . .”

But Dr. Young is a Bishop, and must be treated with due respect. We therefore crave pardon for asking with reference to No. 2. Should Divine service be held in camp, in a “temporary building of perishable materials,” in other words a tent, would the tent have to be consecrated and would the blessing remain attached to the canvass, or would it have to be deconsecrated and re-consecrated every time it was struck and pitched again. (3) The horrible Rubric in our P. B., implying that unbaptized infants are doomed to perdition, is expunged in the American P. B., but does the Bishop hold this Romish doctrine, or why does he want a separate Office for Infants? (4) The Bishop undoubtedly considers the priesthood a superior caste—even in death—but are not all Christians “kings and priests unto GOD?” (5) Supposing the depth of the Bishop’s consecrated ground to be the same as that of the Archbishop of Paris, and a husband and wife, the one being a non-conformist, wished to be buried together, the one might be buried just below and the other just above and on the line of the eight feet, thus resting on the coffin in the unconsecrated ground below it. The Bishop’s holy ground would not then be desecrated, for according to Romish Ritual a cemetery is desecrated by the interment in it of a *heretic*! A dog is an unclean animal, and, according to that doctrine, should any one quietly bury his dog at night in a cemetery, it would thereby be desecrated, and no one on earth but the dog’s master would be aware of it! How would this affect those who were buried there?

(6) Has Bishop Young forgotten that the word "altar" is not in the P. B.—and what are "instrumenta"? As by donning the surplice the singing boys become Assistants to the Priesthood, are the white gowns "instrumenta," and if so, must they be formally accepted and offered every time they come from the laundry, and how about the brooms and dusters used for cleaning what some are pleased to call the *holy* chancel—are they instrumenta, and if so, will they have to be deconsecrated when worn out?

That most enlightened prelate Archbishop Whately, who died in 1863, never used a consecration service. He attended formally to accept the building and to complete the legal documents by which it was set apart to the service of Almighty God, and that was all; neither did he consecrate cemeteries.

In 1880, Dr. Magee, then Bishop of Peterborough, expressed his willingness to leave cemeteries unconsecrated and a few years after Dr. Woodford, bishop of Ely declared he would not consecrate any more. It was not he said, the imparting of a mystical holiness to the soil, and he saw no object nor meaning in it.

Mr. James Bateman, F. R. S., said lately at a meeting of the Church Association, that more than thirty years ago when his father and himself built a church at Knypersley, they declined to have it consecrated, simply because in the event of the *Mass* becoming legalized they might not be able to bar its entry into what would no longer be their church, for by the law in England, a building by consecration ceases to belong to its former owner and becomes the property of the Established Church.

Some of our readers may remember the *deconsecration* which took place at Bologna when Pius IX, returned to Rome about forty years ago. An ex-

priest who had fought under Garibaldi ventured to return home but was seized and condemned to death. Before his execution, however, as his hands were supposed to have been consecrated by having held the wafer in the mass, *the skin was torn off of the palms* by order of Cardinal Bedini, Governor of Bologna. The Cardinal was afterwards sent to the U. S. A. as ablegate, but in Buffalo and some other places the Roman Catholics refused to receive him.

The foregoing is from the first edition ; unaltered. Since then a man named Easton committed suicide in St. Paul's Cathedral, and after some delay the Bishop of London held a kind of reconsecration, (Oct. 13, 1890) which, however, he called a Service of Reconciliation, which was condemned by *The Times* and many other leading papers. *The Times* said that if the Cathedral was polluted by the deplorable act of Easton, no service should have been held in it until it was purified from this. Nevertheless the Dean and Chapter continued their services as usual ; and that since the Reformation no such service had been necessary.

The *English Churchman* said, "The 'Service of Reconciliation' which took place in St. Paul's Cathedral has no warrant in the Word of GOD, or in the lawful practice of the Church of England. The Bishop of London, who weakly yielded to the petition of the Dean and Chapter, seems to have grasped the truth according to the observations he addressed to the congregation in acknowledging as the chief pastor of the diocese 'the unworthiness of us all in the sight of ALMIGHTY GOD. . . . It was fitting they should publicly acknowledge they were all sinners.' Yes ; that is true 'meet, right and our bounden duty ;' but to imagine that man can offer an 'act of reparation' to GOD for sin, for which the blood of the

covenant is the only atonement, is nothing less than an act of superstition and presumption. We understand there have been four or five suicides within the Cathedral during the last forty years, but this is the first occasion in which the Metropolitan Cathedral—desecrated by the presence of idols—has been subjected to this unauthorized and superstitious service,” and adds elsewhere, “the cleansing process was nothing but a piece of episcopal conjuring.”

Lord Grimthorpe styled it “a voluntary and illegal service,” and also “a ridiculous and superstitious performance.”

We stated that Archbishop Whately never used a consecration service and have since learned that it was because he deemed it forbidden by the Act of Uniformity. He used to go in plain clothes to the new church and sign the deed of consecration and come away.

A consecration service as usually performed seems, however, to be recognized by various Acts of Parliament, but Dr. Hook acknowledges that there is no authorized office, and Canon Eden says “What is called the consecration of a church at present is purely *a legal* (not a religious) act, duly setting aside a certain building from secular uses. There is no form of prayer for consecration of churches prepared by competent authority; it is left to every bishop to use any which he thinks fit, though the form which was prepared by the bishops in 1712 is that most generally used. But all existing unauthorized forms are illegal, and contrary to the Act of Uniformity.”

Credence Table. Poisoning was anciently common and in palaces they generally had an officer whose duty it was to taste the wines. *Credenza* in Italian signifies proving or tasting food or liquors to show that

they were not poisoned and he who did it was called a *Credenziere* or Taster.

From the palace they were introduced into the church, but no earlier than the year 1500, and they are first mentioned in the Pontifical of Leo X., who died in 1522, and were not fully established until the Bull of Clement VIII. 1604, and it must be confessed they were necessary in the Roman Church, for Bower shows that a sub-deacon put poison into the chalice of Pope Victor II. (A.D. 1055) but he was saved *by a miracle*—or as an heretic might say by an antidote! The Emperor Henry VII. was poisoned in the Mass by a monk in 1313. Bishop Baggs, Chamberlain to Pope Gregory XVI. in his "Pontifical Mass," published in Rome in 1840, tells us of an Augustine friar in early days poisoned at the altar by a woman, and adds "Even in our own time this sacrilege has been attempted." The Archbishop of Quito died in 1877 from strychnine in the cup (*Tablet*, May 19, 1877), a priest at Villenamoche, Sens, France, was poisoned in the cup the following year (*Univers*, Nov. 4, 1878), and the same year sixty persons, pupils, parents and nuns, at a first Communion were taken ill from a small quantity of arsenic mixed with the wafers, by a confectioner named Chavant (*London Times*, September 13, 1878).

In 1883, at Corlenti, Catania, Sicily, a priest named Failla, was poisoned with strychnine in the chalice, by a Canon named Gaetano Limoli, who hated the deceased. Limoli had a brother who was a druggist, who often left his shop to the care of the canon who had thereby the means of supplying himself with the poison. His trial was only concluded nearly two years after when he was acquitted for want of sufficient proof (*London Times*, Jan. 15, 1885).

This list must of course be a very imperfect one—

but do we require Credence Tables in Protestant Churches?

The Popes profess to be infallible but so great is their fear of poison that they on the contrary show that they are in one respect at least—fallible. They cannot themselves judge whether the elements are free from poison—and require no less than three Tasting Tables. Bishop Baggs describes the whole ceremony of the Pope's Mass which is too long to insert here. The first table, that of the Pope, is on the right side of the altar. On it are sundry basins, plates and cups, wine and water.

On the left side is the Credence of the officiating Cardinal deacon, and that of M. Sagrista* a bishop, the principal taster.

A sub-deacon takes the box of wafers from the third Credence. M. Sagrista and his attendants then take the chalice, etc., to the Pope's Credence. In their presence the Pope's butler tastes the wine and water, which on being decanted is by him a second time tasted. All that is now requisite is taken to the "altar," where the wafers, the water and the wine are again tasted—(this is called the *proba*)—by being eaten and drunk by M. Sagrista, "*with his face turned towards the Pope.*" Three wafers are offered to the Pope from which he selects one and the officiating Cardinal and the bishop must swallow the two others.

What then do the Popes believe?

Their excessive caution proves unmistakably that they do believe that the elements may be a vehicle for poison.

*We presume the Pope's Sexton is a bishop, and that this means "Mr. Sexton, a bishop," for *sagrista* is the old word for *sacristano* or sexton. Secretan, Saxton and Sexton are however family names and possibly also Sagrista.

Is it possible then that they can also believe that *those vehicles for poison* can be as they profess the real Body and Blood of the Lord Jesus Christ?

Bishop Baggs was we believe an Irishman. We have referred to Bower's "Lives of the Popes," but the reader can also consult Foulke's "Church's Creed or Crown's Creed," Arthur's "Italy in Transition," and an illustrated pamphlet "Credence or Tasting Tables" (London, Seeleys, 1881), by our old friend the late Rev. Mourant Brock, who took his title from an article of ours in a London paper.

Except on extraordinary occasions the Pope's meals are solitary ones, it being considered that there is no being on earth sufficiently elevated to sit as an equal at table with him—*but every dish must still be credenced!*

Cremation. When the late Bishop of Lincoln published his views as to the possibility of cremation interfering with the resurrection of the body an humble Low Churchman, the Earl of Shaftesbury, exclaimed, "What an audacious limitation of the powers of the Almighty! What has become of the blessed Martyrs who were burnt at the stake?"

Crosier. (See *Pastoral Staff*.)

Cross. A cross on, or so placed as to appear connected with the Communion Table has been declared illegal by the English Ecclesiastical Courts.

The image of the cross is a Pagan symbol, being the **T** (*tau*) or initial and emblem of Tammuz the sun-god, the most ancient forms of which letter were sometimes crossed below the top like our small *t*, and it was adopted by the Roman Church and called the cross of Christ to draw the heathen into the Church

by making them believe there was little difference between the two religions ; for it must be remembered that although a Christian Church was founded in Rome before the arrival of Paul, still the Pagan religion was not finally abolished for some centuries, and there were Christian churches and Pagan temples in Rome until nearly the year 500, during which time many heathen errors crept into the Church.

Tammuz was also called Bacchus, or The Lamented One, from the Phœnician *bakkah*, to weep or lament—"And, behold, there sat the women weeping for Tammuz" (Ez. viii., 14), and was often prayed to as Baal, or Lord.

There is a statue in the British Museum in wonderful preservation of Samsi-Vul IV., King of Assyria, B.C. 835, as large as life, wearing a pectoral cross (very similar to a Maltese cross) suspended round his neck. This Samsi-Vul was a son of Shalmaneser (2 Kings xvii., 3), and contemporary with Elisha. Champollion gives an engraving of an ancient Egyptian on his knees, praying, with a cross in each hand, and Wilkinson engraves Egyptians of the fifteenth century, before Christ, wearing crosses round their necks.

The image was not introduced into the Christian Church in Rome until about three centuries after the time of the Apostles, and it is impossible to say when it was adopted in the English Church. There are, it is true, many stone crosses of very early date in the British Isles, but some of them are undoubtedly pre-Christian crosses of Tammuz, who was formerly worshipped there, and Rawlinson thinks the Thames as well as the Tamar, Tame and Teme received their names from him, which is very probable, for it is well known that rivers and springs or fountains were dedicated to the Sun, which is the origin of so many Holy

wells, and a Druidical temple 380 feet long, in the shape of a cross, together with the circle of the sun similar to what is now called an Iona cross, is still in existence at Callernish, in the Lewis, Scotland, for Tammuz was worshipped there as Grian or Grannus, the Shining One or the Shiner. The Romans acknowledged him to be the same as Apollo and an altar was discovered near Edinburgh dedicated to Apollo Granno. (See *Paganism*.)

There are sculptured stone crosses in Scotland which we had never seen stamped as Pagan when we wrote a pamphlet upon the subject twelve years ago. At Meigle is a cross engraved on a stone and above each arm is the boar of Tammuz with its long snout, and facing it the sow, with its smaller head, of his wife Beltis, or the Lady, the Madonna of those days. Below are five serpents and a hound, and Ceridwin the great goddess of South Britain was fabled to have transformed herself into a greyhound. On the reverse is a serpent, a fish and other emblems.

At Glamis is another cross over the head of which is an animal partly defaced, but apparently a boar, and above one limb is a lion which was the emblem of the sun-god under the name of Mithra, and facing him is a centaur holding a battle-axe in each hand, which may have been intended for Centaurus himself who was a son of Apollo. On this cross is also a cauldron in which two men are immersed, heads downward, with their legs sticking out. This was undoubtedly the cauldron of Ceridwin, under her Scotch name, of which it was believed that if any one who was dead was dipped into it he would come to life again safe and sound.*

*Sculptured Stones of Scotland published by the Spaulding Club.

And yet they have been always looked upon as Christian crosses.

There is a cruciform cairn at New Grange, Ireland, which, if a church, would be described as having chancel, nave and transepts. At Malta and also at Gozo there are gigantic crosses in circles, or as they are sometimes called four-spoked sun-wheels, hewn in the solid rock, believed to be of Phœnician origin, and the cyclopean temple at Gozo is said to be cruciform.

As if the cross of the Sun-god was insufficient the Roman Church have also a brilliant plate of silver in the form of a sun fixed opposite to the wafer on their altars, so that everyone who adores at the altar must bow down before the image of the sun.

It would seem that the cross was not used as a Christian symbol in England, except perhaps in church ceremonies, until the end of the eighth century, for Matthew of Westminster says in his *Chronicle*: "A.D. 790. The sign of the cross was seen on the garments of several men, *which was a strange thing both to speak and hear of.*" It was abolished at the Reformation, when the commandment condemning all symbols *for the use of religion*, and the chapter in which they are forbidden no less than five times, was again brought into remembrance.

Archbishop Grindal, called by Lord Bacon the greatest and gravest prelate of the land, and by Milton the best of the reformers, ordered "ALL CROSSES TO BE UTTERLY DEFACED, BROKEN AND DESTROYED," and it is only since about the last fifty years that they have been introduced into Protestant churches and cemeteries, on the covers of Prayer-Books, and elsewhere, by the Puseyites. When St. Paul said he gloried in the cross, it was in the DOCTRINE of the cross that he meant. St. Paul would not seek THE LIVING among the dead, but he sought Him on

His Father's throne, and his boast was : " Though we have known Christ after the flesh, yet now, henceforth, know we Him no more." When the Apostle spoke of the material cross he did not style it a *dear cross* as too many do now, but he called it an *accursed tree* (Gal. iii. 13). If it represented sin and death, then—and St. Paul believed it did—it cannot represent anything else now. Joseph of Arimathea begged the body of his Lord, but he did not ask for the cross which was undoubtedly burnt up, for by the Jewish law, the wood on which one was hanged was burned to ashes as a thing accursed. The story of the discovery of the true cross by the Empress Helena, in 327, is a fable, which has been disproved.

The cross represents a dead Christ, a buried Christ. It does not represent Christ's triumph, for that was accomplished at the Resurrection, and as the late Bishop of Exeter (Dr. Philpotts, a High Churchman) said, instead of exciting the mind to the contemplation of the triumphant issue of our Lord's sufferings, the material cross tends to chain it down to the sufferings themselves. Ours is not a dead Christ but a living Saviour, who ever liveth to make intercession for us. Our God is a Spirit, and they who worship Him must worship Him in spirit and in truth. Give us the LIVING SAVIOUR and the DOCTRINE of the cross, and let His enemies keep the material cross and the crucifix.

The image of the cross is worshipped by the Roman Catholic Church as an IDOL, for it cannot be denied that they pray to it, sing hymns to it, bow down to it and kiss it, and so determined are they to continue in their idolatry, that the Second Commandment is generally omitted from their books of devotion. The third is called the second, and the last is divided into two parts, so as to preserve the original number.

This Roman gibbet is now made of gold or diamonds. On earth our Lord was the son of a poor carpenter. Did He wear jewels then? He is now in heaven. Does he wear diamonds there? And yet we pray that we may be like Him! It is made of flowers. Did our Redeemer bear our sins, our curses, and did he die for us on a lovely bed of sweet-scented white roses? Truly was it said, "In the latter times some shall depart from the faith."

The I.H.S. is also of Pagan origin. Hislop shows that it was the sign of Isis, Horus and Seb, whose worship was introduced into Pagan Rome, and the Roman Church adopted it as they did the cross. They translated it Jesus Hominum Salvator (Jesus, Saviour of Men), and when at a later period the Jesuits took it as their particular device, they considered the letters as Greek (the Latin H being the Greek E *long*), and interpreted it as an abbreviation of IES ous (Iesous) the Greek for Jesus.

Moreover the X P (*chi rho*) is also Pagan. In Greek the X (called *chi*) is equivalent in Latin and English to C H, and the P (called *rho*) to our R. The X P (*chi rho*) was the monogram of Chronos or Saturn, who was only another aspect of Tammuz, and was taken over by the Church to serve for C H R istos (Christos) or Christ; and it has been supposed that when Constantine adopted this symbol, A.D. 312, for his banner, he intended it to serve both for Pagans as Chronos, and for Christians as Christos; and when we reflect that the Emperor postponed his baptism until he was on his death-bed it is not very uncharitable to presume that he sometimes "faced both ways." This labarum or banner has been discovered on a coin of Alexander Bala, King of Syria, B.C. 146, and also on one of Hippostratus, King of Bactria, B.C. 130. The X P was also a monogram of Jupiter Ammon

and of Osiris, who were only other forms of Tammuz.

Bacchus was the same as Oannes, the Man-fish worshipped by the Philistines as the Fish On (Dag On) and also adored in Egypt at his city called On (the Sun), in Hebrew Bethshemesh (the House of Shemesh, or Tammuz) and in Greek Heliopolis (the city of the Sun). Hesychius says that Bacchus was sometimes called Bacchus Ichthus, Bacchus the Fish, and Jerome moreover calls him *Piscem mæroris*, the Fish of Sorrow, *i.e.*, the Lamented Fish!

Fish in Greek is *I-ch-th-u-s* (*Ichthus*),* and some of the early Christians do not appear to have understood the Second Commandment for they adopted the Fish as a symbol and treating the word as an acrostic read it *Iesous CHristos THEou Uios Soter*, *i.e.*, Jesus Christ GOD'S Son Saviour. The image of the fish may be seen in the Catacombs, but it fortunately fell into disuse.

All heathen mythology arose in Babylon, in a great measure probably from corrupted traditions and was carried to all parts of the world by the dispersion of races, proving most unmistakably the truth of the Bible narrative. The Babylonians believed in a Pagan triad and to symbolize that doctrine, as Layard's discoveries proved, they employed the equilateral triangle just as the Romish Church does to this day. (See *Triangle*.)

If you place the image of the cross in your churches, is it not with the intent that it shall be considered a religious emblem, and if not adored, be looked upon at least with a certain kind of respect? If you doubt their regard of it, propose its removal and see how few will dare to second you—and yet the good King Hezekiah destroyed the brazen serpent.

If you wear it as an ornament or place it in your

**ch* in Greek is one letter only, and it is the same with *th*.

houses, although, as you say, it is a trifle (which it is not), do you not thereby accustom weak Protestants to the sight and put a stumbling block in your brother's way, and are you not imitating those who worship the same emblem, and therefore confirming them in idolatry?

Not only do you uphold the Romanists in their sin, but you are giving offence to the *Jews*! We are expressly told, "Give no occasion of stumbling, *neither to Jews*, nor to Gentiles, nor to the Church of God," and the image is an offence to the Jews who, since the fall of Babylon, have constantly rejected all idolatrous worship. So strictly do they obey the Second Commandment that if a Jew passes by a wood consecrated to idols, or before a statue, he is not allowed to stoop down, even to extract a thorn that may have wounded his foot for fear that it should be thought he was bowing to an idol.

It is not only an offence to those of whom the Lord hath said, "He that toucheth you toucheth the apple of his eye," and of whom David said, "They shall prosper that love thee," but it is an offence also to those little ones who believe in Him, and it were better for that offender "that a millstone were hanged about his neck and he were drowned in the depth of the sea."

"If your cross is 'only a symbol,'" as Pastor J. Nogaret, of Bayonne, says, "how is the image which is adored to be distinguished from that which is not, and if the two crosses are placed upon different buildings, which one shall be spared in that day when all the idols shall fall from their places?"

"If, on passing your church, surmounted by the icon, the worshipper thereof says, "Blessed is the *wood* by which salvation cometh," or, "Hail, O cross, our only hope" (*O crux! ave spes unica, etc.*), or from

Hymns Ancient and Modern, "Faithful cross, above all other"; which is the most guilty, he whom you deem an idolator, or you who offer him the idol? "Woe unto him that saith to the wood, awake; to the dumb stone, arise; it shall teach."

There are some who say that our Lord consecrated the cross by dying upon it. His death occurred in the year 33, but twenty-five years later it was not yet consecrated, for in the year 58 Paul called it the emblem of the curse. Whosoever therefore pretends that it has been consecrated must consider himself wiser than St. Paul.

Our Saviour gave us three symbols, and only three—water in baptism, bread and wine,—which are not images or likenesses of anything in heaven above or earth beneath. If you add to these blessed emblems is it not saying that they are insufficient, and therefore that His work is incomplete?

Our Lord Jesus Christ said, "I will pray the Father and He will give you another Comforter, that he may abide with you for ever." Was not that promise performed? Is not that Holy Spirit enough, but must you have a *visible, tangible* similitude also? It is a fearful thing to sin against the Holy Ghost. I dare not say that you are guilty of it, but should you not "Abstain from all appearance of evil."

"Take ye good heed to yourselves, lest ye corrupt yourselves, and make you a graven image, *the similitude of any figure.*" Such were the words of Moses, the man of God, and they were re-echoed by the blessed Apostles—"Little children keep yourselves from images" (Tyndale and Cranmer). Read Deut. iv. Five times in that one chapter does Moses warn us against similitudes.

Fathers and mothers, do you really believe in the Ten Commandments? If you do, and will still con-

tinue to risk the loss of your own souls, think at least of your children. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers *upon the children*, unto the third and fourth generation of them that hate me,"—*unto the third and fourth generation*. The judgment is a fearful one, but murmur not—"Shall the thing formed say to him that made it, why hast thou made me thus?" And oh, deprive not those dear ones of that blessing—"mercy unto thousands of them that love me and keep my commandments."

As Dean McNeile said, "In Holy Scripture the cross is used literally and metaphorically. Literally it means the instrument of capital punishment used by the Romans. Metaphorically it means the doctrine of atonement for sin made by the death upon it of our Lord and Saviour Jesus Christ. Literally it signifies the most ignominious of gibbets. Metaphorically it signifies the most glorious of truths; but unfortunately superstitious Christians (so called) identifying the literal with the metaphorical, the gibbet with the doctrine, have elevated the material figure into the place of the spiritual truth, and enlarge on what they call the glorious, the holy cross."

"When St. Paul wrote about the cross, the distinction was clear. His language about the gibbet was that it was worse than ordinary death, even the death of the cross, that vilest of vile things. Humiliation could go no lower. His language about the *doctrine* was "God forbid that I should glory save in the cross of our Lord Jesus Christ, by WHOM the world is crucified unto me, and I unto the world." (By WHOM, *not by which*.)

"Had the cross continued in use as the instrument for the capital punishment of the vilest criminals, it is difficult to conceive how it could ever have become

an idolized Christian ornament. Had it continued in use as a Roman gibbet, all its associations would have been with the enemies and murderers of Christ, but not with Christ Himself. But, when its use as a gibbet was abolished, and criminals were executed in some other way, then all its horrors gradually faded from men's memories and the hateful thing itself would have been utterly forgotten, and become as completely an unknown thing as any other special custom of Imperial Rome, but for the fact that the Lord Jesus of Nazareth had suffered on it. This rescued it from oblivion. And thus, losing its original associations of horror and degradation, it became associated with the memory of HIM, and the affection felt for HIM, and the veneration paid to HIM, until the original distinction between the cross and the doctrine of the cross was lost sight of; and the instrument itself, instead of being, as at first, contrasted in its ignominy with the condescending love of Christ, who died upon it, was magnified in remembrance of Him; and in process of time, and through the idolatrous cravings of human nature, the figure of it was reproduced, of all sizes and of all materials, and set up as an object of worship."

"As the doctrine of the cross was more and more corrupted, the figure of the cross was more and more idolized until the language of Scripture, which connects a curse with it, was utterly rejected and contradicted, and the accursed tree was addressed as the Holy Cross. And now, so egregious is the confusion, that the language of St. Paul, glorying in the doctrine is quoted in defence of the worship of the image."

To the Dean's words let us add that it is a question how far metaphor can be depended upon in these cross-worshipping days, for many of the young, the ignorant or the careless cannot, or do not, and others

will not understand the cross metaphorically. The latter was the case at Oxford lately (1887) when a Canon mutilated Holy Writ, by giving as his text "God forbid that I should glory save in the cross of the Lord," thus deliberately omitting the explanatory part of the verse.

At the Reformation both the image and the sign were abolished everywhere, except only by some strange oversight, in the Baptismal service. The Puritans, or original Low Churchmen always objected to this, and in the time of Elizabeth it was but by a single vote that it was retained. In the Convocation of 1563, a petition was presented to the Lower House that Baptism should be performed without signing the cross, and it was rejected by one vote only—59 to 58—all clergy.

Forty years later it was deemed necessary to explain "the lawful use of the cross in Baptism" in the Canons of 1603, and a weaker or feebler defence could hardly have been made, for it is stated that "the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (*for aught that is known to the contrary*) of the sign of the cross which the Christians shortly after used in all their actions."

Paul, however, who glorified in the doctrine only, called the material cross the emblem of the curse (there was no reverence for the accursed tree there!) and Minutius Felix, the Christian rhetorician (A.D. 220), in his defence of Christianity entitled *Octavus*, says, "Crosses we (Christians) neither worship nor wish for. You (Heathen), who consecrate wooden gods, *worship wooden crosses*, perhaps as part of your gods; for your very standards as well as your banners and ensigns of your camp, what are they but crosses gilt and decked?" Which now are we to believe—

the Men of the Time, or the "Canoneers" of 1603? It was only after the time of M. Felix that the T (tau) or pagan cross of Tammuz was introduced into the Christian Church.

At the attempted Revision, in 1689, the Commission, consisting of ten bishops and twenty divines, proposed that "If any minister at his institution shall declare to his bishop, that he cannot satisfy his conscience in baptizing any with the sign of the cross, then the bishop shall dispense with him in that particular, and shall name a curate who shall baptize the children of those in that parish who desire it may be done with the sign of the cross." In 1789, the American Church added a Rubric in their P. B., permitting the sign of the cross to be omitted if desired, and the R. E. Churches of England, the U. S., and Canada, and the English P. B. Revision Society, have left out all notice of the sign in their Prayer Books.

Half a century ago the cross had not been adopted in the United States, for Staunton in his *Church Dictionary*, New York, 1849, says, "*In ancient times* (the italics are ours) the figure of a cross made of wood or stone, was in common use as a Church ornament, etc., being frequently placed on steeples, towers, pinnacles, and the summit of arches and roofs; besides being interwoven with all the curious and beautiful forms of Gothic ornament in the interior of churches and sacred places."

The Rev. Mr. Brailsford, in his *Letter to the Archbishop of Canterbury* (London, 1873), shows when the cross was first introduced into the English Church of the Reformation. He says: "This movement in the direction of error and idolatry in the English Church may be traced to about 40 years ago, when a plain cross was put on the covers of books of devotion, as an ornament." It was about this time also

that they commenced introducing crosses into the churches and cemeteries. Bishop Maltby (Durham) foresaw what was coming, for in his charge in 1841, he says: "We are threatened with a revival of the follies of a bygone superstition. A suspicious predilection has been manifested for the emblem of the cross"; and soon after Dr. Pusey's advice to his followers appeared in the "British Critic" for Jan. 1842. "As a general rule to disguise the cross with such conventional shapes and such decorations as render it a mere ornament to the careless and unfriendly observer, but a cross still to him that so regards it," and gradually at first the roofs of churches began to bristle all over with crosses of stone or of iron, sometimes surrounded with the circle of the sun, for Tammuz, with whom the cross originated, was the Sun-god; or combined with the so-called St. Andrew's cross, a fable of the middle ages, for St. Andrew is said to have been crucified in Greece, and in the Greek Menologies, and one or two western Martyrologies, he is depicted as crucified on a cross of the ordinary form; or with trefoils or shamrocks, which were emblems of pagan triads tens of centuries before the time of St. Patrick; and lilies, the R. C. emblems of the Virgin, and anciently of Juno and Isis.

Symbols for the use of religion are now often boldly called "Aids to Devotion," but will an image of the accursed tree, or a painted doll, aid us in worshipping a HOLY SPIRIT who has Himself forbidden their use? In one chapter of the Old Testament (Deut. iv.) Moses condemns similitudes no less than five times, and in the New Testament our most blessed Lord Himself says: "God is a SPIRIT: and they that worship Him must worship Him in spirit"—(IN SPIRIT, *not in an Emblem!*)

Oh! for another good king Josiah—"And they

brake down the altars of the Baalim in his presence ; and the SUN-IMAGES, *that were on high above them*, he hewed them down.”—(11 Chron. xxxiv, 4, Revised Version.)

In 1842, a church was built at Leeds, England, founded, it was believed, by Dr. Pusey, and called Holy Cross Church, but Bishop (afterwards Archbishop) Longley insisted upon the name being changed from “Holy Cross” to St. Saviour.

In 1884 a cross which had been placed over the so-called altar of St. Jude’s Church, Hardwick Street, Liverpool, was smashed by some person unknown. Romanists would have probably cried out for a service of re-consecration, but the Churchwardens replaced the Ten Commandments where they had formerly been before the cross was placed there, discarded the surpliced choir, and Bishop Ryle sent a sound Evangelical minister who performed the service to crowded congregations on the following Sunday.

In 1876, the Judicial Committee of the Privy Council in the case of *Masters v. Durst*, declared that the cross on the table was illegal, but did not order its removal because the Churchwardens had already removed it from the church. Since then numbers of crosses have been placed upon the tables, and Her Majesty’s Judges have not acted upon the ascertained law of the Church by ordering their removal, for the simple reason that nobody has hitherto called upon them to do so. The Bishops, by their arbitrary acts, render this impossible, yet more than one Consistory Court Judge has granted a faculty for the removal of such a cross, or has refused to grant a faculty for a cross so placed.

If there is any virtue in the sign of the cross the Greeks must possess it in greater measure. A Romanist makes one sign and deems that sufficient,

whilst a Greek crosses himself on his forehead, both shoulders and breast. Four times to the Roman once, and this moreover is done so frequently during their prayers that it sometimes becomes fatiguing, as shown by the Greek monk mentioned by About, who was thankful he had two hands to do it with.

“Not to Thy cross, but to THYSELF
My LIVING SAVIOUR would I cling;
'Twas THOU and not Thy cross didst bear
My soul's dark guilt—sin's deadly sting.”

It is difficult now to find a P. B. without little Maltese crosses in the four corners of every page, and this form of the cross is the one used in R. C. Books of Devotion to point out where people should cross themselves, and the R. C. bishops always make the same before signing their names. Some two score years ago the Pope sent his first archbishop, named John Hughes, to New York. He was in the habit of writing in the papers with this sign to his name, and the New York *Herald* nicknamed him Cross John Hughes.

The cross generally called Maltese was probably the oldest form of that symbol. George Smith says “At the head of the Babylonian mythology stands a deity who was sometimes identified with the heavens, sometimes considered as the god and ruler of heaven. This deity is named Anu, his sign is the simple star, the symbol of divinity, and at other times the Maltese cross.” (See *Tammuz*.)

Crucifix. “A figure of the cross, either in statuary or painting, etc., with a representation of Christ extended upon it, very commonly used by Roman Catholics in their private devotion, and conspicuously placed in their churches to excite (as they allege) religious feeling, and aid in fixing their thoughts on the

sufferings and death of the Redeemer. The superstitious notions, and 'peril of idolatry,' which have long attended the crucifix, have led to its banishment from all Protestant Churches."

The above is copied verbatim from Staunton's *Church Dictionary*, New York 1849, as being the definition of a High Church clergyman half a century ago.

Among all the Christian inscriptions in the Roman Catacombs there are no crucifixes, no paintings of Christ on the cross, none of Christ bearing the cross, nor of the Virgin and Child. Throughout the whole of the Lapidarian Gallery you cannot find the name of the Virgin Mary.

The first crucifix painting which ever existed is believed to have been made in France about the middle of the sixth century, although it is claimed that there was one at Mount Athos of a century older, and another at Liege in the fourth century. They soon became common both in paintings and images, the latter sometimes having movable limbs set in motion by strings.

Do those who are fond of crucifixes never reflect that our Lord was stripped naked by the soldiers *in scorn and contempt*, and that they are following that example, and moreover that our Lord will appear the second time clothed with a garment down to the foot. (Rev. i, 13)? They sing from *Hymns A. and M.* and the *Hymnal Companion*, "Those dear tokens of His passion, still His dazzling body bears," or from the latter, (No. 171, second edition): "For ever here my rest shall be, close to Thy bleeding side." (No. 233): "O joy all joys beyond, to see the Lamb who died, and count each sacred wound, in hands and feet and side." (No. 146): "Thy Saviour stands; shows his wounds."

Is not this fearful? Once, on earth, our Lord condescended to allay the doubts of Thomas, but He said then, "Blessed are they that have not seen and yet have believed." What does Bishop Bickersteth, the editor, intend to teach? Is it that the Lord Jesus will *show his wounds* in heaven to prove, or more fearful still, to boast of what He has done for us, or that we, men and women both, shall strip off His robe to see His naked side? And does the editor believe that the wounds of our Perfect GOD are still bleeding? Our most blessed Lord is ever interceding for us with a most merciful Father, but is He also ever reminding that Father, or us, of His sufferings, which a truly penitent sinner can never forget. (See *Cross and Rood Screens*.)

Dark Ages. Sometimes called the Middle Ages. According to Hallam, this period, during which learning was at a very low ebb, comprised about 1000 years—from the invasion of France by Clovis in 486, to that of Naples by Charles VIII. in 1495.

Dating Letters from Festivals. The late Lord Plunkett, bishop of Tuam (uncle to the present Archbishop of Dublin), received a letter from his neighbor the R. C. Archbishop of Tuam, dated on the "Feast of St. Jarlath." Lord P. replied on the 1st of July, and dated his letter "Anniversary of the Battle of the Boyne."

Dedication Festivals. Like many other Church (not necessarily Christian) ceremonies, these only tend to the Elevation of the Priesthood, by leading the innocent laity to believe that nothing can be done without the intervention of the so-called "priest." This having a separate ceremony for every passing incident is CHURCHIANITY not Christianity.

Desk. Archbishop Grindall's Injunctions were "a decent low pulpit in the body of the Church, wherein the minister shall stand *with his face towards the people* when he readeth Morning and Evening Prayer; provided always, that when the churches are very small it shall suffice that the minister shall stand in his accustomed stall in the choir, so that a convenient desk or lectern* *with room to turn his face towards the people* be there provided. Proving evidently that it was intended to prevent the awkward custom of reading prayers towards the opposite side of the chancel, and the still more objectionable Romish custom of reading them with the back toward the people.

Sideward desks were brought into general use by the Puseyites who declared openly that when the people had become sufficiently accustomed to seeing the minister's side they would be ready for the next step and not object to his back being turned towards them. They gave as a reason that when the clergyman was reading the Bible he faced the people, and therefore when he was praying to GOD he should change his position—as if the Almighty was not Omnipresent!

Bishop Christopher Wordsworth said "In whatever direction the priest (presbyter) may turn his eye . . . he can plead with GOD, by reason of the Divine Omnipresence; but because man is finite, he cannot plead with man unless he turns his eyes towards them. Does an orator turn his face away from those to whom he appeals?"

Not many years ago the desks or low pulpits were wide enough to hold the Bible and P. B. side by side. Procter says that about 1549 some

*Desk or lectern. Not both.

bishops caused a seat to be made in the great churches where the minister might sit or stand during the whole of the Divine Service, and we remember seeing a pulpit made of this pattern. The centre was slightly raised and the minister on rising had his preaching-desk before him and the Bible and P. B. on either side.

The clergy were not then so fond of marching about nor anxious to get inside the rails distinguishing them from the crowd, *i.e.*, the laity. Preachers would sometimes take their seats in the pulpits, in their gowns, at the commencement of the service which was then generally differently conducted for when there were two one would perform the service and the other preach. Years ago we occasionally saw preachers, sometimes in their gowns and sometimes in their ordinary dress, take their seats in the Incumbent's family pew and remain there until it was time to go into the pulpit, or into the vestry to put on their gowns.

The chancels then, when they had them, were not so deep as at present, as the organ and choir were in their proper place in the west gallery, over the main entrance, where there was no place for the display of a surpliced choir nor for a procession.

But now the service is often conducted as follows, or at least was until the last very few years when they commenced to shorten the morning prayer by reading the Litany and Ant~~h~~communion Service on alternate Sundays.

It must first be remembered that churches are always considered to be facing the east like the old Pagan temples. Even if the church stands north and south that north is considered to be east.

The minister or ministers commence :—

1. At the desk facing the people or the west.
2. He then turns to a sideward desk, with his side

to the people and prays facing the north, or to the side wall and half the choir.

3. At the Creed he turns again, with his back to the congregation and adores the sun in the east as his Pagan ancestors did before him.

4. He then goes, in a procession of one, to the gaudy brass lectern and reads the bible and marches back again.

5. He then proceeds to the faldstool,* reads the Litany and returns.

6. He then, instead of going to the Lectern, where he read the Bible previously, marches inside the rails, and when there are two, he who reads the Gospel goes to the north end of the Lord's table and the other to the south, and they kneel and pray facing each other. Then the "Priest" (presbyter) rehearses the Commandments; then they kneel again and pray facing each other; then the Bible is read, and finally they turn again to the east and say the Nicene Creed. But both the reading and praying are of but little benefit to the congregation, except only those in the front pews, for those who are in the transepts can neither see nor hear, and those in the rear can hear but little of what is said at the end of the long chancel.

Thus, before, the commencement of the sermon, in about one hour's time, facing the four points of the compass more than twice, marching and counter-marching, ceremony upon ceremony, in the worship of an Almighty GOD who is a Spirit and whom it is blasphemy to attempt to localize. Is this the simplicity of the Gospel? Is it Christianity or Churchianity? (See *East at the recital of the Creed.*)

*A piece of furniture not even mentioned by Staunton in 1849, a work from which Dean Hook derived the title of his own book as he says in the Preface.

Dissenters. There are no dissenters in the British Dominions and in the U.S.A., except only in England and Scotland *where there are established churches to dissent from.*

Although in North Britain where the Presbyterian is the established church, and we are dissenters, our church being only tolerated there, we of South Britain, and its branches, call ourselves the Lord's house (*kuriakē* in Greek) and consider the rest of the Protestant world outside barbarians, to use the term the Chinese apply to us, but it cannot be denied that our Scotch brethren have preserved the name while we have corrupted it! *Kuriakē* and *kirk* are almost identical, but we have changed it to church.

Even in England our church is only established by the laws of the realm, and elsewhere not excepting the sister kingdom of Ireland, as a branch of the Universal Church, we ourselves are one of the sects or denominations, and it is worse than folly for Protestant Episcopalians to speak in our self-righteousness with such lofty disdain of members of other Evangelical churches while many of the latter are in every respect our equals, not only as Christian men, but also as scholars and gentlemen, and the ministration of whose godly ministers have been as blessed, and whose orders and sacraments are as valid as our own.

We regret to observe that our brethren in the U. S. A. are beginning to call themselves THE Church, as if they are the only Lord's House. Have they had a special revelation to that effect or have they been established by the Laws of the Land? There are too many of us already who boast that we are not as other men are, and this will only serve to make the matter worse.

Until the time of Charles the second, Protestant

ministers of other countries could hold livings in our church. (See *Priest*.)

Dove. The Holy Spirit did not appear in the *form* of a dove as many erroneously believe. "*Like*" as Canon Eden says, "being by such interpreters mistaken for an adjective (*omōiōn*), whereas it is a conjunction, *as if* (*ō sei*). The words necessarily mean no more than that the Holy Spirit came upon Christ with a downward motion *similar* to that which a dove would make."

Our Reformers carefully guarded against this confusion and in the Declaration appointed in 1559, to be read by all parsons, vicars and curates, is the following: "I do utterly disallow . . . all kinds of expressing GOD invisible in the form of an old man (Ancient of Days), the Holy Ghost in the form of a dove and all other vain worshipping of GOD."

In the Revised Version the word "as" is used instead of "like." He descended as a dove would descend. Luke does not say what the bodily shape was but may it not have been that of an angel?

Let those who blasphemously compare the Holy Spirit with a pigeon bear this in mind. In Bishop Bickersteth's new Hymnal the Holy Dove is mentioned in no less than ten hymns, four of which were written by the bishop himself. No. 262, "Holy Spirit, heavenly Dove. (379) "For still the Dove is hovering," (278) "Broods o'er us Thy hovering Dove," (261) "He came in semblance of a Dove," and most horrible of all, making the Holy Spirit unmistakably a *pigeon with feathers*, (253) "Soft as the plumes of Jesus' Dove."

We derived the symbol from the Roman Church. They undoubtedly received it from pagan Rome, but blasphemously applied it to the Holy Spirit. The

dove was sacred to Venus and Juno whose name was D' Juné, or the Dove, or without the article Juno.

East at the recital of the Creed. We derived this turning to the east from the Roman Church, but even there it was condemned by a Pope in the fifth century! Pope Leo the Great who died in 461, says that to his great sorrow the rising sun was worshipped from the hills by some of the weaker sort, and that some Christians, when they come to the Church of St. Peter, partly through ignorance and partly through a spirit of Paganism, turn themselves back (that is round) towards the rising sun, and bow down their heads. This proves that the St. Peter's Church of that day was not oriented.

One would almost suppose the Pope was quoting Ezekiel "about five and twenty men, with their backs toward the temple of the Lord and their faces toward the east: and they worshipped the sun towards the east."

The Israelites were forbidden in Deuteronomy to worship the sun and moon under pain of death by stoning.

In Staunton's *Church Dictionary*, New York, 1849, there is no mention whatever of the East or Eastward Position, showing pretty evidently that there was no turning to the east in the American Church forty years ago.

In D'Oyley and Mant's *Notes to the Holy Bible*, London, 1848. (Printed for the S. P. C. K.) the "turn thee yet again" is defined as "a description of the Persian superstition."

We are told in Smith and Cheetham's *Dictionary of Christian Antiquities* that praying to the East, as the quarter of the rising sun, was adopted from its commencement "in accordance with the very wise rule

which accepted all that was good and pure in the religious system it came to supplant." If praying thus was "good and pure," Ezekiel must have been mistaken when he tells us it was pointed out to him as an abomination. Whom then must we believe—the Spirit who spoke to Ezekiel, or Messrs. Smith and Cheetham? It was worshipping the sun in the east, and in another part of the work, which is not free from contradictions, Drs. Smith and Cheetham allow that it was probably in the first instance derived from Persian notions of sun-worship. Instead of Persia, however, they should have gone to the fountain-head—Babylon. Those who pray toward the east must believe that their god is localized in one particular corner of the heavens, as if there is a corner there, and their god then differs from our Omnipresent GOD, who is present to all and present everywhere.

The custom arose before the discovery that our earth is a sphere revolving through space and therefore when we in America are facing the east, those who are on the opposite side of the globe who are facing the same way as ourselves are looking toward the west. Are not those who turn to the east, praying toward that spot when the N. A. Indians believe the Great Hare dwells—"the edge of the earth where the sun rises?"

"And they worshipped the sun toward the east . . . and, lo, they put the branch to their nose." Ez. viii. 17.

Why do not our Anglican sun-worshippers also put the branch to their nose? When did they or rather their predecessors abandon this part of their worship? Their fellow-worshippers, the Parsee priests in India, still use the branch although they would probably find it difficult to explain its origin. This branch used in lieu of a divining rod is the *barsom* or branch

of the tamarisk tree which was considered holy from having overshadowed the coffin of Osiris, who was the same as Tammuz, who was the same as Adonis, or to come nearer home as Diarmad in Scotland. The coffin when driven ashore by the waves on the coast of Byblus, lodged in the branches of one of these trees where it was discovered by Isis.

Wilfully ignoring the true source, many reasons fanciful and even puerile have been given for turning to the east, amongst these being that Christ made his first appearance in the east. He was not born in the east however, but only in the east of the wise men who saw His star in their east. Bethlehem is to the east of one quarter of the earth only. Another reason is that the Jews always turned to Jerusalem when they prayed; but the Jews living east of Jerusalem must have turned to the west.* Another, that the east was the most honourable part of creation. How can this be proved? Wheatly says that "it is probable from the Scripture that the Majesty and Glory of GOD is in a peculiar manner in that part of the Heavens"—but of these and some others the most absurd is that of the Ecclesiologists in 1850, "Adam is reported by an ancient author to have looked to the east when he said his prayers!"

Canon Mozley in his "Reminiscences" referring to a trip of Newman (afterwards Cardinal) and Froude in the Mediterranean in 1832, says: "The yacht was their Church. They kept up their devotions like good Church of England men. All kept their eyes on the compass, as it lay on the cabin table, to be sure that they addressed their prayers toward the east, that is to Jerusalem and not to Rome."

Could madness go further. Had they been in the

*With them there was a cause, for it probably arose in the time of the first temple when the Schekinah rested there.

Persian Gulf, on the other side of Jerusalem, would they then have prayed to the east? In the Levant we have often seen Turks and Arabs go to the man at the wheel and by signs, or perhaps the word "Mecca," ask their proper direction, when they would kneel down on the deck and pray, and we often wondered that they trusted to a common sailor whom they considered an infidel, without fearing that he might give them the wrong quarter so that their prayers would be wasted! They were poor Mohammedans—Newman and Froude educated Englishmen—but all seem to have believed, not in an Omnipresent GOD, but in great Idols propped up, one at Mecca and the other in one quarter of Heaven,—*as if there was a North and South, East and West in Heaven!*

On earth east and west are relative to the earth's position. What are they relative to in Heaven?

It was a superstition of the early Church not only that the Almighty dwelt in the East, but also that Satan dwelt in the West! Even in the Apostolic age, as St. Paul tells us, the mystery of iniquity was already at work, and not long after that day it was the custom in baptism to turn to the West and renounce the devil. Cyril, Bishop of Jerusalem, in the latter part of the fourth century, addressing the Neophytes says, "standing with your faces to the West you were bidden to stretch forth the hand with a gesture of repulsion and ye renounced Satan as though he were present before you . . . then turning towards the sun-rising, the place of light, thou wert told to say, 'I believe in GOD the Father, and the Son, and the Holy Ghost, and in one baptism of repentance.'"

Can any one doubt for a moment that this turning to the east was a relic of sun-worship?

To attempt to localize Satan is—shall we say lunacy

—but to attempt to localize the Almighty, who is a Spirit, is most horrible blasphemy.

In the Greek Church of Russia at the present day in the order of Baptism when the priest asks "Dost thou renounce" etc., and the sponsors answer "I have renounced him," the priest then says, "*Then blow and spit upon him,*" setting the example by blowing gently and making the gesture of spitting at the unseen enemy.

We have given up spitting at the devil in the west. Is it not time that we also give up the rest of this superstitious ceremony? (See *Desk, Eastward Position* and *Orientalism*.)

Easter. In Smith and Cheetham's *Dictionary* (Toronto Edition, 1876), we read "The Teutonic name of the feast of our Lord's Resurrection (A. S. *easter*, Germ. *ostern*)," and a quotation from Bede showing the name was derived from a goddess called Eostre whose month was called Easter month.

They might have said more, instead of wasting fourteen columns on the disputes which convulsed the Church about the proper time for observing Easter, for Easter is the same as Astarte, and Sanchoniathon, who lived before the Trojan war, said that "Astarte is Aphrodite," and Aphrodite is the Greek name for Venus. Fifteen centuries later, about A.D. 140, the Greek Historian Appian says Astarte was "by some called Juno, and by others Venus;" and Layard discovered the name of Istar in Nineveh a quarter of a century before this Dictionary was first published.

Canon Blakeny in his *Handbook of the Liturgy*, published only five or six years ago, says merely "Easter, from Eostre, spring; also called Pasch—the original title—is derived from Apostolic times." On the contrary, however, as correctly stated in the Diction-

ary, "There is no evidence in the N. T. that Easter existed at first as an institution." Neither does it appear to have been observed until at least half a century after the death of the last of the Apostles. The early Church consecrated every Sunday to the memory of the Resurrection.

Canon Blakeny moreover makes no mention whatever of the heathen goddess! Was he afraid to let the truth be known?*

And only last year Canon Eden in his *Churchman's Theological Dictionary*, gives like Robertson (see *Preface*) as his first definition that it was derived from a Saxon word signifying "to rise!" Why this apparent concealment when Bede, who lived about a century after the time of Augustine, tells us decidedly that it was derived from the Pagan goddess?

At the Council of Nice, in 325, it was decided that all Churches should keep the Pasch, or Feast of Easter as we call it, on one and the same day, and that not on the day of the Jewish Passover, but upon the Sunday following, but the disputes were not finally settled until the year 525, when the Roman Church adopted the Alexandrian calculation.

In England the dispute between the Old British

*The Canon does not tell us what the Communion discipline was, nor that the Ember Days were fasts of the Dark Ages. He gives us a list of the Holy Days and adds, "Here is no day of doubtful import." He acknowledges that Christmas was only established in the fourth century, but adds, "Its propriety cannot be questioned." It was only established however about A.D. 380, and was not acknowledged by the Primitive Church. He tells us the Benedicite is taken from the 3rd chap. of Daniel, but *does not add* that it is a part of the Greek addition to that chapter and is not found in the original text. He says the Diocletian persecution extended to Britain when Eusebius who was living at the time says the contrary. But most strange, he refers to the New Lectionary but does not inform us that in 1871 the commissioners left out the chapter in Revelation referring especially to the Church of Rome, and the 13th chapter containing the wonderful number of the beast,

Church and Augustine's Roman Church was settled in the time of Oswy, King of Northumbria, A.D. 664, at the Council of Whitby, when, as Dr. Short, Bishop of St. Asaph, tells us (without any comment) "Oswy decided in favor of the Roman Church, *because both parties agreed that St. Peter kept the keys of heaven, and that he had used the Roman method of computing,*" and we, the Protestant Church of England, are following King Oswy's ruling still—*because St. Peter keeps the keys of heaven !!!*

And what do our Tables to find Easter signify? *They do not show the date of the Resurrection, which is unknown,* and are not all those calculations therefore useless? The R. E. Churches of England and this continent have merely expunged these Tables and also the Tables of Fasts and Feasts without giving any reasons.

The word "Easter" in Acts xii, 4, is an error, for it was not then (A.D. 44) observed. It is correctly rendered Passover in the Revised Version. The Passover was not preceded by a lent.

Tertullian (ob. 225) asks why *in the face of St. Paul's language* as to times and seasons Pasch is celebrated, and why the periods from thence to Whit Sunday are spent as one long season of rejoicing, and Socrates, the church historian of the 5th century says of this feast "on which the rest depend," "The Saviour and His Apostles have enjoined us by no law to keep this feast. . . . *The apostles had no thought of appointing festival days,* but of promoting a life of blamelessness and piety. And it appears to me that this feast has been introduced into the Church *from some old usage,* just as many other customs have been established."

The exact date of the Resurrection is we repeat unknown. All that is certain is that it occurred on

the First Day of the week. Among numerous authorities Smith's *Bible Dictionary* gives Friday, April 7th, A.D. 29, as the day of the Passion and Sunday, April 9th as that of the Resurrection, while Dr. Grat-tan Guinness concludes the dates were March 18th and 21st of the same year.

We celebrate the Nativity on a fixed day, the 25th of December, and if, contrary to Tertullian and Socrates, we should also celebrate the Resurrection, why should it not be on a fixed day likewise?

Easter, who was called by the Old and Anglo Saxons Ostara, Eoster, Eostur, Eostre and Easter, was the same as the Istar of Nineveh, the Astarte of Syria or the Syrian Venus and the Astaroth or Ash-toreth of the Bible. She was the Moon-goddess, and one of her titles, by which the Jewish women worshipped her was Queen of Heaven (Jere. vii. 18, xlv. 17). As Juno she sometimes appeared as the German goddess Hertha or Earth, and must therefore have been the same as the Roman goddess Ops or Tellus, *i. e.* Earth, whose festival as the Bona Dea or Good goddess was celebrated on the 1st of May.

The festival of Flora, the goddess of flowers, was also celebrated at this time for five days from the 28th of April to the 2nd of May, whence our May day anniversary. No bloody sacrifices were allowed to be offered, but only *pure fire, flowers and incense*. Whence the candles, flowers and incense in the Roman, and also in some of our own churches at Easter.

At the Passover candles were used for giving light only, not for ceremonial purposes, and there was neither flowers nor incense.

Isis was the same as Juno, and the latter, as we have shown was the same as Venus. The lily was sacred both to Isis and Juno and must therefore have been also sacred to Venus. When Isis was introduced

into the Christian Church as the Virgin Mary, the lily was retained and is sacred to the Virgin in the R. C. Church to this day. We (some of us at least) retain it in honor of Venus and decorate our churches on her (Easter) day with the lilies of Venus or Astarte.

The month of May is still sacred with the Romanists to the Blessed Virgin, who usurped the places of the Pagan deities. On the first of May, bonfires still begin to blaze at sunset from the mountain sides of Italy. Such was also formerly the case in Germany (called *Osterfeurn*), Scandinavia and elsewhere, and they were undoubtedly made to the same goddess under different names. As we have shown they were made in Scotland to Beltis, or the Lady.

The Germans are equally guilty with us in calling the day by the name of the heathen goddess, but the Dutch, also a Saxon nation, and other countries call it the Passover. (See *Candles, Paganism, Preface and Tammuz.*)

Easter Egg. This subject may seem out of place here, but it is an acknowledged symbol in the Roman and Greek Churches. It is most undoubtedly of Pagan origin.

The mystic egg had a twofold signification; as the mundane egg it had reference to the ark in which the whole human race were shut up as the chick is enclosed in the egg before it is hatched; but in its more general aspect it was the egg out of which came Venus, who was also called the Syrian goddess, that is Astarte. Hence the egg became one of her symbols, and the Druids wore one set in gold hung about their necks. It was called in Latin *ovum anguinum*, serpent's egg. Pliny appears to have believed the fabulous story that it was made by serpents, and adds, "I have seen that

egg. It is the badge of distinction (*insigne*) which all the Druids wear." Some of rock crystal, about the size of a hen's egg are still preserved in Scotland, and they are occasionally found there and in Wales, made generally of glass or vitreous paste, and are called in Welsh *gleini nadroedd*, snake or adder stones.

The Hindus have a mystic egg as well as the Japanese, and the Chinese use dyed or painted eggs on sacred festivals. The Mahomedans, who condemn all idolatry, nevertheless fill their mosques with ostrich eggs as was anciently done in the Greek and Egyptian temples, and the Roman and Greek Churches adopted Astarte's egg and consecrated it as a symbol of Christ's Resurrection.

Eastern Churches. The Oriental Churches who renounce the communion of the Greek Church are the Armenian, the Chaldean or Nestorians, the Jacobites of Asia, Syria and Africa (which includes the Copts and Abyssinians) and the Maronites.

The Armenians number, it is said, nearly two millions, of whom about one-half are under the sway of Turkey and the remainder are distributed through Russia, Persia and India. They are Monophysites, so called because they assert there is but one nature (*monos*, single, *phusis* nature) in Christ, the human having been absorbed in the divine. They separated from the Greek Church in the sixth century, and still hate each other cordially. In the fourteenth century some of them, who are presided over by an archbishop, joined the Church of Rome. The Armenian patriarch, who is styled Catholicos, and who resides at Etchmiazan, is chosen by the bishops there assembled and this election was confirmed by the Shah of Persia until 1828, when the Czar of Russia became possessor of Persian Armenia. The patriarch has now jurisdic-

tion only over those members of his church established in Russia, Persia and other parts of Asia Minor, Turkey excepted. He has under him two lesser patriarchs whose seats are at Sis in Cilicia and Achthamar in Lake Van. There are two other patriarchs, viz., of Constantinople and Jerusalem, who are created by the Sultan and possess a mere nominal authority. Layard, in speaking of one of their bishops, says, "I found him profoundly ignorant like the rest of his class."

The Jacobites, who in Egypt are styled Copts, took their name from Jacob Albardai or Baradœus, the restorer of the sect of the Monophysites, who died in 588. Two of their patriarchs reside in Mesopotamia and another in Syria, but there are not many of this sect left.

The vast number of ruined convents and churches in various parts of Egypt shows, says Lane, that the Copts were very numerous a few centuries ago, but many of them have embraced the Mahommedan faith and they have dwindled down to less than 150,000, of whom perhaps 10,000 are in Cairo.

They were placed in possession of the Egyptian Churches by the Saracens in the seventh century. They are under the jurisdiction of their Batrak or Patriarch of Alexandria, who occupies the Chair of St. Mark (!), but who resides in Cairo. He has the power of appointing the Patriarch of Abyssinnia, who is called Abouna (Lane says "el Matran"), and who cannot be a native of that country. The Abyssinnians were converted to Christianity in the time of Constantine.

The Copts have five Fasts. The fast of Nineveh, three days. One week later the Great Fast or Lent, fifty-five days; the Fast of the Apostles, from Ascension Day to our 11th of July; the Fast of the

Virgin, before the Assumption (Aug. 9), fifteen days ; and the Fast of the Nativity, before Christmas, twenty-eight days, and all Wednesdays and Fridays except during the fifty days following the Great Fast, making thus, according to the time when Ascension Day falls, from 228 to 260 Fast Days !

Fortunately for the Abyssianians, however, as we have pointed out under Lent, their priests, *for a pecuniary consideration*, will fast for the people ? Besides the Fasts they have seven great Festivals of a day each and some minor ones.

The Maronites of the Lebanon were so called from John Maro in the seventh century. They were anciently Monothelites, a sect who held that Christ had but one will (*monos*, alone, single ; *thelein*, will) in his two natures, but joined the Roman Church in the twelfth century. Their priests, however, are allowed to marry like those of the Greek Church. Their patriarch claims the title of Patriarch of Antioch and they number about 200,000 or 250,000 souls.

The Chaldeans are generally called Nestorians, although they disclaim that designation. Nestorius, Bishop of Constantinople (428-431) protested against the Virgin Mary being called the *Mother of God*, and to this day the Chaldeans refuse that title to the Blessed Virgin. He maintained that although the Virgin Mary was the mother of Jesus Christ, as man, yet she was not the mother of GOD, since no human creature could impart to another what she had not herself.

They are presided over by a patriarch who is called Katoleeka, and Mosheim says of them "that of all Christian societies established in the East, they have preserved themselves the most free from the numberless superstitions which have found their way into the Greek and Latin Churches." There was a

secession from this Church in the fourteenth century to the Church of Rome, and the rival patriarch appropriated the title of Patriarch of the East. We believe of late years numbers of the Nestorians were induced to join the Roman Church, but now Protestant Missionaries are actively at work among them.

Eastward Position. This must be distinguished from Turning to the East in the Creed, being sacerdotal in its signification, and was adopted by the Ritualistic clergy because it is the position of a sacrificing priest. The so-called "altar" is his east and it is the position taken by him when he stands at or before that "altar" with what he calls the real body of our Lord before him, and with his back to the people whilst in the act of what he professes to consider offering up a sacrifice. He stands thus so that the congregation cannot see the manual actions, viz., the breaking of the bread and the pouring out of the wine, in which act they are expected to believe some mysterious change takes-place; but there is no mystery. The bread is not changed into flesh, neither is the wine changed into blood.

At the First Communion did our Lord break the bread and pour out the wine at the table before His Disciples, or did He turn His back upon them and do it?

As we have shown under "Communion Tables" and "Transubstantiation," this Eastward Position is carefully guarded against in some of our own churches and also in the Free Church of England (who use the Revised P. B.) the R. E. and the Spanish Churches, by placing the Table table-wise when the minister stands with his side to the people, or better still by removing the table from the wall so that the minister stands with his back to the wall and his face to the

people. In neither case can there be any concealment or mystery.

Moreover in these positions the table remains a Holy Table and cannot be turned into a *Sideboard* for the display of illegal ornaments, by the addition of a reredos.

According to the *English Churchman* at one of the Liverpool Churches lately when the Eastward Position was introduced by the Incumbent "some of the parishioners arose from their seats and turned their backs upon the Incumbent to show their resentment of the outrage."

The Eastward Position is one of the Six Points of Ritualism, all of which have been condemned by the Ecclesiastical Courts. The five others are the Roman or Mass Vestments, Lights on the so-called "Altar," mixed Chalice, the Use of unleavened bread or wafers and Incense. (See *East at the recital of the Creed.*)

Elevation of the Cup and Paten. This has been pronounced illegal in England. The Spanish Church is very decided upon this point. Their P. B. says, "And with regard to the error of those, who teach that Christ gave Himself, or His Body and Blood, to be elevated, reserved, carried in procession, or adored under the veil of bread and wine, we absolutely reject it." (See *Procession.*)

Ember Days. The Fast of the Four Seasons, in Latin *quatuor tempora*, corrupted in Dutch to *quater-temper* and in German to *quatember*. Many English writers, however, give as a definition (even as late as 1890) that it arose from putting embers on the head in token of humiliation! They were not instituted until about the middle of the fourth century as a local Roman custom; were never observed by the Eastern

Church, and were not adopted by the Gallican Church until about the time of Charlemagne, four centuries later, and in England probably about the same time. The Irish Church, when they revised their P. B., retained these days, "In accordance (as they say in their Canons) with the ancient custom of the Church"—which means the Roman Church of the Dark Ages!!!

To show our own ignorance, and how little we ourselves understand our own P. B.—Wheatley, omitting the above true definition, gives no less than four etymologies, one of which is sprinkling ashes on the head or sitting on ashes, and another, eating cakes baked on embers. Not one of the four is the true derivation! The "ember" seems to have been a puzzle. Wheatley's last edition is A.D. 1852; the Irish Church Prayer Book, was published in 1878.

Within the last score of years the Reformed Episcopal Churches of England, the U. S. A. and Canada, and the *Book of Common Prayer Revised* (London, 1874), have eliminated these days.

If we do our duty according to the P. B., the Church of England throughout the four quarters of the globe must fast at these seasons, because some young men or boys may perhaps be ordained deacons or presbyters in some parts of the world. Is not this Elevation of the Priesthood with a vengeance?

We say boys because although the Church enjoins none shall be admitted a deacon except he be twenty-three, the Archbishop of Canterbury can grant a faculty overriding that law. Like the Pope the Archbishop can also grant dispensations to marry, to eat flesh on days prohibited, and the like.

In the Roman Church marriages are not permitted during the fasts. Whether there is any old Law of

the same kind in our Church which is still binding we are not aware, but should any intending to marry during these seasons feel anxious, desiring to remain "Safe in the arms of the Church," it may be a question whether they should not fortify themselves with a dispensation from His Grace Dr. Benson.

Entire Congregation Spectators at "Mass." Non-communicating attendance now taught by Ritualists in connection with their High Celebration, or High Mass (!) is a corrupt and degenerate Roman practice against which the Reformation was aimed. As the Homily of 1562 say, "Every one of us must be guests and not gazers, eaters and not lookers."

Ours is an Administration of the Lord's Supper, not a Celebration nor a Theatrical Show. The title "Mass" was discarded by the Revisors in 1552.

Episcopacy. Canon Eden says, "The government of *bishops* in the Church. This mode of government can be traced up to the Apostolic times, and appears to be that which the Apostles established. Our reformers have retained episcopacy; but finding in the N. T. no precept absolutely enjoining it in all cases, they do not reckon it among the essentials of a Church. (See *Apostolical Succession and Bishops*.)

Evergreens. Tree and grove worship was a corrupted reminiscence of the tree of life and the Garden of Eden.

The fir-tree or pine was considered sacred in Accad more than 2,000 years before the time that Romulus and Remus are supposed to have founded Rome, for the fir or pine was the tree of life of the Accadians and Assyrians after them, and in the monuments of Nineveh Nisroch, the eagle-headed god and some

others are represented bearing the sacred emblem, a pine or fir cone, in the hand. The tree itself always assumes a conventional form, but generally bears fir-cones, and George Smith (*Chaldean Account of Genesis*, by Sayce), speaking of the spot in the city of Eridu where the solar hero Tammuz was supposed to have received his death-blow, says "A fragmentary bilingual hymn speaks thus of the sacred spot and of the tree of life that grew therein :—

"In Eridu a dark pine grew, in an illustrious place it was planted" . . . and referring to the god Khumbaba, adds, "He dwelt far away in the forest of pines and sherbin cedars where the gods had their abode."

The fir-tree was sacred in Rome to Bacchus, who, it must be remembered here, was the same as the Assyrian Dionysus. It was in common use during the Saturnalia and his votaries carried fir or pine-cones.

A canon of the second Council of Braga in Spain, A.D. 561, forbade Christians to deck their houses with bay leaves and green boughs at the same time with the Pagans and the Council of Auxerre in France in 614, passed a canon to the same effect and Charlemagne ordered all sacred trees and groves to be cut down. When the abodes of the gods were first brought under cover, in temples, churches and houses it would be impossible to say, but the reason is given in Brand's *Antiquities* (1st ed. 1810) who says "The learned Dr. Chandler tells us, 'it is related where Druidism prevailed, the *houses* were *decked* with *evergreens* in *December*, that the sylvan spirits might repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their darling abodes.'"

The "mystery of iniquity." And this is the origin

of our Christmas Decorations, which the Scotch abolished at the Reformation.

Tree and grove worship still lingered in remote parts of Norway when Olaus Magnus wrote in 1555, and both trees and serpents are believed to have been worshipped by the peasants of Esthonia and Finland within the limits of the present century, at which time, according to Gough's "Camden" (London, 1806) there was a small grove of trees at Duthil in Strathspey, Scotland, which was held in such veneration that nobody would cut a branch out of it. (See *Floral Decorations.*)

Fasting Communion. This is advocated on the horrible degraded Romish notion of the *actual presence of Christ's body in the stomach*, and that it will meet with other food there! *And yet they are at liberty to eat and drink as much as they please immediately after!* The so-called "Real Presence" must then assimilate with that food and pass away with it, but how does that agree with Holy Writ, "Thou wilt not suffer Thy Holy One to see corruption."

If fasting is only a natural and reverent instinct as some say, is it not strange that the original institution of the Supper was *after* a meal?

The Agape founded on the Jewish Supper was followed by the Communion and herein St. Paul virtually condemns fasting communion, for he says "if any man hunger let him eat at home"—*i. e.*, let him eat something at home before he comes to the Holy Supper.

Some say it should be administered "very early in the morning," as the hour of the Resurrection, but Paul on the contrary tells us it was to show the Lord's *death* till He come. (See *Communion* and *Lent.*)

Feasts. If we strictly followed the calendar, and we have no authority for making any exceptions, our

lives would be spent almost alternately in feasting and fasting as there are about eighty Feast Days and one hundred and twenty Vigils and Days of Fasting or Abstinence.

Christmas, as already shown, is only the Pagan Saturnalia or Bacchanalia, but with the rich the turkey has replaced the goose, which however many still think they must eat on the Romish Michaelmas (see *Michael, St.*), and also religiously eat pancakes and cross buns upon certain other days. Before the Reformation, Brand tells us on Easter Eve and Easter Day they sent quantities of hard boiled eggs to the church, to get them blessed, and as an old writer, quoted by him, says "These blessed eggs have the virtue of sanctifying the entrails of the body, and are to be the first fat or fleshy nourishment they take after the abstinence of Lent."

The revels of Christmas formerly lasted until Twelfth Day and sometimes, until the time of Charles I., for twenty days. An improvement upon the Saturnalia which in the time of Claudius only lasted seven days.

Why should the stomach enter so largely into our devotions? The answer is plain. Feasts and fasts are all of Pagan origin, and the feasts were veritable orgies, not only in Rome but in northern Europe. Our forefathers not only drank immoderately, but they even drank healths in honor of their gods. Hence came the horrible custom in Germany and the north of drinking to the health of our Saviour, the Apostles and the saints, which the church was often weak enough to tolerate.

It is strange that our Reformers retained these tables, for as they abolished all the ecclesiastical cookery regulations we do not know when we must eat flesh and fish at the same meal, nor when we must

eat fish alone, nor when we may use butter or when we may use dripping.

The Mahommadans are not allowed to smoke during their Lent, the Ramazan, from daybreak until sunset, and we remember the case of a friend in Toronto, a strict High Churchman and fellow synodsmen, who was ruining his health by excessive smoking and was advised by his doctors to give up the practice. He did so, but *waited until Lent*, as he said to us he thought that would be a good time to commence. He absolutely appeared to think he would gain credit from heaven for his abstinence while in fact he was only following his medical man's advice. (See *Holy Days, Invocation and Lent.*)

Floral Decorations. Derived from the Pagans who used flowers in their worship. What did Paul and Barnabas say when the priests of Jupiter offered flowers to them? This presentation by the Pagan priests is the only time that floral decorations are mentioned in the Bible in connection with religious worship.

Polydore Vergil, the Italian historian, who accompanied the Pope's legate to England in 1503, says "Trimming of the temples with hangynges, flowers, boughes and garlondes, was taken of the heathen people which decked their idols and houses with such array," and Sir Isaac Newton observes that "the Heathen were delighted with the festivals of their gods and unwilling to part with these ceremonies. Therefore Gregory, Bishop of Neo-Cæsarea, in Pontus, (A.D. 264), to facilitate their conversion, instituted annual festivals to the saints and martyrs; hence the keeping of Christmas with ivy, feasting, plays and sports, came in the room of the Bacchanalia and

Saturnalia ; the celebration of May-day with flowers, in the room of the Floralia."

Strewing the dead and their graves with flowers was a heathen custom reprobated by the primitive Christians, but by the time of Prudentius (4th century) they had adopted it.

In 1849, the late Dr. Philpotts, Bishop of Exeter, a High Churchman of the old school, was announced to officiate in one of the churches of Torquay. As he entered the chancel he noticed two flower-pots on the Holy Table. Without a moment of hesitation, and without even calling for the sexton to remove them, he seized the pots and dashed them on the floor in the corner of the chancel. The minister who placed them on the table was named Smith and he was afterwards known as Flowerpot Smith.

The late revered Bishop Meade, of Virginia, condemned crosses, stars (as relics of the Pagan worship of the sun, moon and stars) and flowers. "And now," he said, "what can evergreens, stars and flowers add to the worship of GOD? What the effect of evergreens and a star and a cross in exciting religious joy, compared with annunciation of the glad tidings, reading the Gospel and the epistles, and the sweet hymns and suitable sermons of a Christmas morning."

According to the *English Churchman* the Rev. W. H. Wright, a Herefordshire rector, on coming into his parish lately, removed the Ritualistic brass cross, flower vases, candlesticks and the super altar from the Communion Table. The bishop hearing of it required the same to be replaced until a faculty or license was duly obtained. "The faculty has now (1890) after some delay, been issued by the proper authorities and the ornaments have ceased to disfigure the church in question." (See *Evergreens and Harvest Festival.*)

Font. In the Primitive Church the rites of baptism were performed in springs or fountains and rivers. In later days baptisteries were built outside the churches. Later still fonts were admitted into the churches and after the Reformation were generally placed near the pulpit.

Staunton's *Church Dictionary*, New York, 1849, shows how they were placed at that time before the Puseyite movement.

"Font. A vessel usually placed in or near the chancel to contain water for the administration of Baptism." (See *Baptism*.)

Gloria Patri. In 1689, among the proposed alterations of the Liturgy was, that "the *Gloria Patri* should not be repeated at the end of every Psalm, but of all appointed for morning and evening prayer." Unfortunately this was not carried out, but a century later the Americans adopted this change. On the 27th evening we have seven verses and the *Gloria*, six and the *Gloria*, seven and the *Gloria*, eight and the *Gloria*, again eight and the *Gloria*, and finally four and the *Gloria*, and on the 25th day, between the 33rd and the 72nd verses of the same Psalm we sing the *Gloria* five times. Is not this using "vain repetitions as the heathen do?"

Good Friday. At the time of the Reformation the observance of Good Friday was much neglected or suppressed altogether as papistical, in the countries that adopted the Protestant faith, and no wonder when we consider how many superstitions were connected with that day. Among other curious customs was that of creeping to the cross, given in Brand's *Antiquities*. The royal usher was to lay a carpet for the "Kinge to creepe to the crosse." The queen and her

ladies were also to "creepe to the crosse" and kiss it. In the province of Connaught in Ireland it was a common practice with the lower orders of Roman Catholics to prevent their young from having any sustenance, even those at the breast, from twelve on the previous night to twelve on Friday night.

During the reigns of Elizabeth and James the First, some respect seems to have been paid to this day in England, but from the times of the civil wars this practice was given up, and as is still the custom in Scotland and some other Protestant countries, no difference was made between Good Friday and any other Fridays in the year.

The restoration of the day to holy consideration in England was effected in 1777 by the Archbishop of Canterbury, though not without violent animadversions.

The newspapers were full of complaints, not only of the shutting up of the city shops, but also because many insisted the measure was calculated to carry us back to the superstitions and ceremonies of the R. C. Church. Notwithstanding which, however, the primate carried his point, that the day should be observed as a holy-day—a day of fasting and prayer.

The cross bun now eaten by Romanists and ourselves on Good Friday is Pagan and the cross is that of Tammuz. These buns were called in Greek "boun" and Diogenus Laertius describes them by that name. They were consecrated to Bacchus and were used in his mysteries. Some were found in Herculaneum, two of which were engraved in *The Rock* about twelve years ago.

Greek Church. There are many who are making every effort to bring about a union not only between the Roman but also the Eastern Church and our own,

and it is time therefore that the people should know what the Greco-Russian Church is.

The vast and numerous churches of the east are all ruled over by patriarchs, archbishops, and bishops, of whom the chief are the four Greek patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. In Russia the Emperor is regarded as the head of the Greek Church on earth and the king is the head of the Church in Greece. These two sovereigns are therefore virtually lay-patriarchs. The lesser churches have already been referred to under Eastern Churches.

The supreme chief of the Greek Church is the Patriarch of Constantinople, who is styled the Universal or Œcumenical Patriarch, Archbishop Universal, Metropolitan of Constantinople, etc. He claims priority as using the language in which the Gospel was first promulgated and is regarded as the head of the Greek Church on earth in Turkey and Western Asia, and this Successor of the Apostles (!) is created by a Turk; a Mahommedan, the Sultan of Turkey !!!

He is generally the puppet of an intriguing faction of the Greeks of the Fanar,* who elect for the office some man of straw whom they feel secure they can rule and which appointment they obtain by a heavy bribe paid to the Sultan, and yet Dean Hook, in his *Church Dictionary*, quoting Palmer, says "It is undeniable that they can produce a regular uninterrupted series of bishops and of valid ordinations in their church from the beginning No one denies the validity of their ordination."

Valid, forsooth! Even if valid before the conquest, which is more than doubtful, how can they be so when for over four centuries, since the capture of Constanti-

* The quarter of Constantinople where the patriarch and the principal Greek families reside.

nople by the Turks, the patriarchs themselves have been created by the followers of the false prophet? Moreover, as Dr. Hook himself allows "As he purchases his commission of the Grand Seignior, it may be easily supposed that he makes a tyrannical and *simoniacal* use of a privilege which he himself holds by *simony*.

And yet his ordination is called valid!

The Patriarch of Constantinople nominates the other Greek patriarchs and they are subsequently ballotted for by the other bishops, and are confirmed in office by the Sultan.

According to the last census there were nearly seventy-three million adherents of the Greek Church in Russia, and it has been estimated that there are twenty millions out of Europe which we think an over-estimate even if it included Roumania, with its four and a-half millions, which was only separated from Turkey twelve years ago. There are three and a-half millions in Hungary. The population of Greece amounts to 2,200,000, of whom nearly all belong to the Greek Church.

The final schism between the Greek and Latin Churches took place in the eleventh century. A violent and jealous spirit of animosity had for a long while prevailed between the bishops of Rome and Constantinople, commencing in the time of the Emperor Zeno, A.D. 482, which broke out violently in 858 when the Greek Emperor chose Portius as bishop of Constantinople in place of Ignatius, who appealed to Rome where the Pope excommunicated the Patriarch and the Patriarch returned the compliment! Two centuries later the contest was renewed for the last time, when the Pope again solemnly excommunicated the Patriarch, who on his part burnt

the Papal Bull and solemnly excommunicated the Pope.

The Christian religion was introduced into Russia in the tenth century from Greece, and hence naturally the Patriarch of Constantinople sent them a Metropolitan whenever a vacancy occurred. In 1588 the Patriarch placed at their head an independent patriarch, called the Patriarch of Moscow, on the terms that every new one should inform him of his elevation and obtain his confirmation.

In 1721, Peter the Great suppressed this Patriarchate and instituted a Holy Legislative Synod, with himself as their head, and when Rabbe and Duncan wrote (1854) the presiding officer of this Council (and the equal therefore in Russia to the Archbishop of Canterbury with us) was General Protosoff, a cavalry officer! The Czar appoints to all offices and although he permits the Holy Synod and the bishops to present candidates for his approbation, this is merely an act of politic courtesy on his part; for he can refuse the parties recommended and remove of his own will and pleasure any incumbent, whatever his position. In fact the Holy Synod is no more than a pliant tool.

The kingdom of Greece, when a Turkish province naturally depended on the Patriarch of Constantinople. The war of independence virtually freed the small Church of this kingdom although its independence was not recognized by the Universal Patriarch for some years. In 1852, however, it was finally settled that superior ecclesiastical authority resides in a permanent synod, composed of five members taken from among the prelates, one of whom is the president and metropolitan of Athens. The king names a Royal Commissioner who presides over all, and any decision come to or act done by the Holy Synod in his absence, or not bearing his seal is void.

Edmond About says, "Greek Catholicism is a petrified religion which has no longer any life in it. The only duties which it prescribes to men are the signs of the cross made in a particular manner, and in a certain number, genuflections at such a place, worship mathematically regulated of certain stereotyped, and, so to speak, geometrical images; the recitation of certain interminable formulas which have become a dead letter; the observation of certain fasts; the remaining idle during a multitude of festivals which devour half the year; and finally the obligation of feeding the priests and enriching the churches by perpetual alms."

Hommaire de Hell* says of the Russian Church, "Religion which everywhere else constitutes the most potent instrument of civilization, can have in Russia no favourable effect on the improvement of the people. Consisting solely in fasts, crossings and outward ceremonies, it leaves the mind totally uninfluenced, and in no respect acts as a bar to the demoralization which is gradually pervading the immense class of the serfs. As for the clergy whose numbers amount to about 500,000,† both males and females (for the priests are allowed to marry), we mention them here only to repeat our declaration of their nullity and immorality. Utterly unacquainted with anything pertaining to polity and administration, having nothing to do with public instruction, and being in their own persons ignorant to excess, the priests enjoy

*This apparently peculiar name here, may require some explanation. It has no reference to our word hell, which in French is *enfer*, but is probably the name of some lordship, as there is a village in France called Heille and another styled Helleville.

†In his table of the Russian population as published by the ministry in 1836, he gives the following:—

"Orthodox Greek Clergy of all grades, including the families of ecclesiastics, Males, 254,057, Females, 240,748."

no sort of influence or consideration, and are occupied solely with corporal things. We will not enter further into this subject. We are loath to unveil completely the vices and ignoble habits that distinguish the priests of the Orthodox Russian Church."

The Russian Church claims like the original Greek Church, a regular apostolic succession with valid ordinations from the beginning. They deny the papal supremacy and that the Church of Rome is the true Catholic Church, look with disdain upon the Romanists, and re-baptize all of them who are admitted into their communion. They deny two natures in Jesus Christ, maintaining that the Holy Spirit proceeds from the Father only, but like the Romans hold that tradition is of equal authority with Holy Scripture, believe in seven sacraments and in transubstantiation, for they teach that the *sacrifice* must be offered up on *altar* or at least on a *consecrated table-cloth or carpet*.

When Pope Pius IX. (Pio Nono) took possession of the Papal Chair in 1846, he addressed an official communication to "The Easterns," imploring them to return to one fold and acknowledge the headship of the Church as connected with the throne of St. Peter, but as John Mason Neale informs us, they declined, telling the Pope that Satan had been permitted, for purposes best known to the Almighty, to introduce many heresies into the Church of GOD; two of which they named,—Arianism as the heresy of the ancient Church, and Popery as the heresy of modern times.

Their ceremonies and rites are far more numerous and complicated than the Roman, and it would fill a volume to go through their various ritualistic forms. We have elsewhere (see *East at the Recital of the Creed*) referred to the Baptismal Office. This is followed by the Sacrament of the Chrism, in which they anoint the body, forehead, eyes nostrils, mouth,

breast, hands and feet. Dr. King* describes how this so-called "holy ointment" is made, enumerating the twenty-three ingredients of which it is composed. The ceremony begins on Monday in Passion Week and terminates on the Thursday, and during the whole of that time this precious compound is boiling in a large cauldron, night and day, the deacons with long rods stirring it up. Every ingredient has to receive the episcopal blessing and to be sprinkled with holy water before it finds its way into the cauldron; at the end of the four days, priest after priest having in succession been repeating the Gospels from the beginning of St. Matthew to the end of St. John, as often as is necessary—they are not allowed to stop for a moment—the bishop blesses the contents by making over them the sign of the cross, and they are then placed in sacred vessels and conveyed to the several towns in the patriarchate.

Is it not almost described in Macbeth?

"Round about the cauldron go;
In the poison'd entrails throw.

Boil them first in the charmed pot,
Fire burn and cauldron bubble,
For a charm of powerful trouble
Like a hell-broth boil and bubble.
Double, double, toil and trouble,
Cool it with a baboon's blood,
Then the charm is firm and good."

At the Communion bread is crumbled into red wine and given to the communicant with a spoon. In some places, however, they have a small loaf something in the shape of what is called a cottage loaf, which must be always made by a nun or a priest's widow, but

*Rites and Ceremonies of the Greek Church in Russia.

never by less sacred hands. Out of this a very small triangular piece is cut which the communicant takes with the wine. Three years omission of taking the sacrament is punished by penance, but Wraxall says "I know Tchinovniks* who never go to the altar, but who, by sending a red bank-note (ten roubles), receive a testimonial as regular communicants, and Prof. Morley, of University Coll. London, tells of a servant of his who squared off his spiritual accounts with one rouble.

Hommaire de Hell says "It is particularly on the eve of a great church festival that the Russian priest is sure of an abundant harvest of poultry, eggs and meal As the Russian must then fulfil his religious duties, whether he will or not, he is at the mercy of the priest, who of course makes him pay as dearly as he can for absolution, and keeps a regular tariff, in which offences and punishments are set down with minute precision. Thus for a theft, so many dozens of eggs; for breach of a fast, so many chickens, etc. If the serf is refractory, the punishment is doubled, and nothing can save him from it." Ricaut, quoted by Dr. Hook, says "The priests too often make the best market they can, and fix a price on their spiritual commodities in proportion to the devotion or abilities of their respective customers."

The Russians do not consecrate cemeteries, saying that the earth itself is consecrated by anointed and consecrated bodies, and not the bodies by the earth. They however consecrate private dwellings. Kohl describes the consecration of a new house and tobacco shop at which he was present. "Everything in the establishment was spick and span new; the polished mahogany shone like looking-glasses A

*Government officials.

large company of guests, dressed for the occasion, filled the rooms, crossing themselves and bowing, and followed by some priests in sparkling pontificals, singing and fumigating (he probably meant censuring) as they passed all the chests of tobacco and cigars, all the divans, tables and chairs, consecrating and sprinkling every corner, every wall, every window and window seat, [and calling down the blessing of Heaven upon them. The whole ended in an entertainment, and while the ceremony was still going on in the rear the business of selling was forthwith commenced in front, so that the blessing of Heaven might be caught fresh and hot immediately after the consecration.]

When a Russian dies, says Wraxall, a regular passport is laid under the head of the dead man, in which the church attests by signature and seal that he was attached to the true religion and performed its duties without stumbling; St. Nicholas is therefore prayed to show him the right road to Heaven's gates and not to refuse him a word of recommendation to Peter.

Romanoff in his *Rites and Customs of the Greco-Russian Church, with introduction by Miss Yonge* (who has been styled the Novelist of Ritualism), calls this printed document, an absolution, and says also "It is a prayer, and not, as I have read in certain books of travel in Russia, a *passport* to the next world."

Of saint worship *The Englishwoman in Russia*, says "Almost every god and goddess of antiquity has a corresponding saint in the Calendar, and many of their high festivals are apparently merely those of their Pagan creed under another name; so difficult is it to eradicate the idolatrous superstitions of a nation, or to instil in the hearts of a people the sentiments of

a pure religion. The extreme reverence with which the images of the Virgin and Child are regarded, and their rich settings, are most probably only the adoration of their former much-loved idol the Zolotaia Baba, or the golden woman; who according to their mythology was the mother of the gods. It was highly gilt and held in its arms the figure of a child.* In the Russian Church the Virgin is never, I believe, represented without the infant Christ."

Dr. Hook says, "They reject the religious use of graven images and statues." This may be true of the Oriental churches for we do not remember ever having seen any in them, but in Russia images abound. Wraxall says, "In a corner of a room hang large or small glass boxes; within them is a tin sun with a hole in the centre; beneath it tin drapery with two holes. Out of the sun peers the face of the idol (generally the Virgin with a dark brown gipsy countenance) and in the lower holes the hands are visible. Before a few images lamps burn constantly; before others they are only lighted on Saturday evenings and on the eves of Saints' days. Among the rich the pictures are adorned with false pearls. The pious Russian grows up in his religion before idols made by carpenters and cabinet-makers. "Where is God?" the parent or nurse asks the infant, while moving its hands mechanically on its forehead and chest to teach it how to cross itself betimes. If he has got so far as to point to the holy box where God is, no one doubts its piety and sure prospect of that felicity to which the adored picture is able to raise it."†

Shocking to relate, in many of the Churches and

*Only another form of Isis and her son Horus.

†We hardly dared to give the author's own words, The idol might have been described as a god (small g).

elsewhere are paintings of the Creator, who is generally represented under the figure of an aged man with long white hair and beard, having the triangle either in the hand or above the head.

Lacroix says, "All the pictures which ornament the Russian Churches are without exception framed over with plates of silver, or of copper plated with silver. On account of this metallic cuirass, you can only see the outline of the figure, the head, the hands, the feet, and generally all the parts of the body where the flesh is naked. There is nothing more strange and barbarous than this ; and that which renders the pictures still more singular, is the gilded circle of light around the head of the saints, also in metal. The rays which compose this crown are detached from the silver plate."

Some years ago there was an account in the papers of a Church festival in St. Petersburg when the Emperor went up to the image of the Virgin on the altar and kissed it.

"There are but few of the Russians (continues Lacroix) who do not carry about with them a small image of St. Nicholas, their great patron, and they shew great respect for this talisman whenever they wish to have good luck. All the soldiers, without exception possess one of these holy images ; they think that it will keep them from being killed. . . . Whenever a Russian passes by a chapel, or an image of a saint he salutes it, prostrates himself before it and mutters his prayers. The god or the saints which the soldiers and peasants carry in their pockets is also an object of faith eminently characteristic. You often see a peasant take his small idol from its sanctuary, that is to say from his pocket, spit upon it and rub it with his hands to clean it, then place it before himself upon a piece of furniture or stone, and fall upon his

knees making a thousand signs of the cross, fetching deep sighs, crying out 'My God! have mercy upon me!' The ceremony being finished, he shuts it up in the box and puts his little god in his pocket."

Lest it should be said we have quoted too many foreign writers, for About, de Hell and Lacroix are Frenchmen and Kohl is a German, our readers can refer to a modern work—*Syrian Stone Lore*—wherein Conder, who has been engaged for several years in exploring Palestine, says only in 1886, "The Eastern clergy do not bear as a rule, in our own times, any better reputation than that which honest, moderate, and pious men such as Gregory or Cyril of Jerusalem have recorded against them in the fourth century. They are still as then chosen from illiterate peasants; they are often vicious and corrupt; they are utterly ignorant of all the best results of modern progress. Good men are found among them still; but self-advancement, which is the vulgar ambition of the many, is attained by arts and deeds which disgrace the Church in the eyes of the world."

Of the times of Jerome, Chrysostom or Cyril of Jerusalem, as preserved in their writings, he adds, "The popular religion is pourtrayed by the fathers in a manner which shows it to have been exactly similar to that of the modern Syrian or Italian peasantry. Superstition and profanity existed side by side, and the most fanatical were in some cases also the most licentious. . . . The pilgrimages also were not free from scandalous abuses and the gross superstition of the age is perhaps most plainly traceable in the contemporary records of visits to holy places. . . . Chrysostom tells us that some pilgrims visited the dunghill of Job in Arabia. . . . and that Noah's ark was still to be seen on a mountain in Armenia. Lot's wife also, from an early period

is mentioned as standing and Antoninus Martyr is careful to combat the opinion that the pillar of salt was destroyed through its constant licking by animals."

Lest it should be thought incredible that Priestly Absolution could be carried so far in a civilized country as to give what are not unaptly styled by Wraxall "Passports," for they are placed in the dead man's hand (not under the head), we will close this article with the document itself.

"Before the corpse is taken to its last resting place the priest reads aloud a printed paper in the Slavonic language, which he afterwards places in the dead man's hand. . . . The prayer, or rather absolution, is printed on a large sheet of paper, with small medallion-like vignettes of the Saviour, His mother, and St. John the Baptist. It reads as follows, with a space (. . .) left for the Christian name of the deceased to be written in :—

"Our Lord Jesus Christ, by His Divine grace and gift when He bestowed on His Holy Apostles and Disciples the power to bind and loose the sins of men, said 'Receive ye the Holy Ghost : whosoever sins ye remit they are remitted unto them ; and whosoever sins ye retain they are retained.' From whom this power being conveyed by succession even unto us, through me be spoken the absolution of this ghostly child (. . .) of all sins that are committed by man against GOD, by word, deed or thought, willingly or unwillingly, consciously or unconsciously. And if he were under the curse or excommunication of a Bishop or Priest, or under the curse of his father or mother, or if he broke his own vow, or in any other way sinned as a man, but repented of all with a contrite heart—be all these sins and bonds absolved to (*him or her*), and as a weakness of our nature be con-

signed to oblivion, for His mercy's sake, through the prayers of our most pure and most blessed Lady and Mother of God, the eternal Virgin Mary, of the Holy Ghost and of the most laudable Apostles and all Saints. Amen.'"*

Is the union to be with the Greek, the modern Greek or the Russo-Greek Church? If the latter, is the Czar to be the Head of the United Church, for it is hardly to be supposed that with his 70 millions he will take a secondary position? (See *Eastern Church and Priest.*)

Guilds. Guilds as the historian Madox tells us were abolished at the Reformation "because of their inherent superstition." They were first introduced by the Pagans and Popery borrowed them. The Reformation swept them out of the Church; and now, after lying quiescent for more than three hundred years, they are again galvanized into existence.

Harvest Festivals. Harvest homes were formerly common in England, but they were not celebrated in churches. A supper was provided for the harvest men and servants, master and servants sat at the same table, conversed freely together, and spent the evening in dancing and singing.

A remarkable German letter first published in English in the *Union Review* for 1867, enumerates harvest festivals among the other agencies for educating the people for "Catholic Practice," adding:—"The service is generally a musical one; the village church is sure to be decorated with flowers and fruit for the occasion." The Rev. Hely Smith says, "It is well for the people of England to know that these apparently praiseworthy and very popu-

*Sketches of the Rites and Customs of the Greco-Russian Church by R. H. Romanoff. Rivingtons, London, 1868, p. 246.

lar services were introduced for the express purpose of accustoming them to the ornate ritual of Rome."

Bishop Ryle says "GOD'S HOUSE is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise, and the preaching of the Word." A church should not be turned into a flower garden. As we said of the Chancels, are the flowers and fruit and tawdry decorations intended for the honour of that GOD *who is not worshipped by man's hands*, or for the admiration of that GOD *who has not eyes of flesh* and sees not as miserable man sees?

We walk by faith not by sight.

Even Dr. Maclagan, Bishop of Lichfield, complains. He says "I have more than once found even the sanctuary (chancel) so piled up and blocked with leaves and vegetables as to make the celebration (administration) of Holy Communion a matter of difficulty." (See *Floral Decorations*).

High and Low Church. Dr. Short, bishop of St. Asaph says: "The declaration of open war between the High and Low Church parties may be considered to have taken place in 1566."

Laud, however, in his diary preserved a strict account of the bias of the clergy, marking them O and P, Orthodox and Puritan. He was beheaded in 1645.

The first mention of the term High, of which we have any knowledge was some years later, when it was used not in respect, but the contrary, for Pepys, in his *Diary*, in 1661 (Mar. 20) says, "The Bishops are *so high* that very few do love them," and again (Aug. 31) while complaining of the fearful depravity of the Court of Charles the Second "and the clergy *so high*, that all people that I meet do protest against their

practice." In 1689, Sir Thomas Maynard, first Commissioner of the Great Seal, said, "As for the clergy I have much honor for both High and Low of them," and in 1703, Hooper, Bishop of Bath and Wells, regretted the terms "High Church and Low Church" since the party to which he belonged only desired the church's welfare; and the other party he did not believe were averse to Episcopal order."

The best definition of a Low Churchman is that of the great and good Dr. McIlvaine, bishop of Ohio, who was charged by Bishop Onderdonk as being a "Low, or rather, Half Churchman," and who replied as follows:

"Is it characteristic of a *Low Churchman* that he lightly esteems the forms of Episcopal Church Government? That he lightly esteems the liturgy? That he lightly regards the articles and homilies in which the doctrines of the church are contained? Then the individual accused is far from a *Low Churchman*.

Is it characteristic of a *Low Churchman* that he does not believe in the *exclusive divine right* of episcopacy; that he does not deny the validity of all ordinations which have not been performed by a bishop; that he cannot consider all those Christian brethren who do not receive the sacraments from ministry episcopally ordained as destitute of the sacraments of the Gospel, and that he finds it neither in the Bible, the doctrines of the church, nor in his own heart, to give up all his brethren who are not partakers of ordinances episcopally administered, to nothing more comforting nor scriptural than what are called by some, regarded as *High Churchmen*, '*uncovenanted mercies of GOD!*' If so, Mr. McIlvaine is very free to own that in all these particulars he is *one of the most decided of Low Churchmen*. As for the *exclusive divine right of episcopacy*, Mr. McIlvaine has never cared to conceal that *he does not believe it*.

Again. Is it characteristic of a *Low Churchman* that he can unite and mingle with brethren of other churches in the promotion of those schemes for the extension of the knowledge of the 'truth as it is in Jesus' which involves no doctrine but what is common to all Christians? If so, then Mr. McIlvaine is very ready to own, what he has always publicly manifested, that he is, indeed a *Low Churchman*.

Again. Is it characteristic of a *Low Churchman* that he does not believe in what is called *baptismal regeneration*; or in other words, the doctrine *that the inward grace of regeneration ALWAYS accompanies the outward sign of baptism*, so that baptized persons ought never to be addressed as if *unregenerated or unconverted*? If so, Mr. McIlvaine hopes no one will for a moment hesitate to believe that in this particular most distinctly he is a *Low Churchman*.

Holy Days.—"Six days shalt thou labor and do all thy work"—three hundred and thirteen days in the year. The Church improves upon this and declares that there shall be about one hundred and fifty ceremonial days (not including Sabbaths), all of which tends to detract from the Lord's Day, and leaving only about one hundred and sixty days for work instead of over three hundred. Of the above ceremonial days about one hundred are Feast Days which if we followed our P. B. should be treated as such, but now jollity (church) is principally confined to Christmas.

In Tertullian's time (ob. A.D. 225) only three Holy Days besides the Lord's Day are mentioned, viz., Good Friday, Pasch (afterwards called by us Easter), and Pentecost or Whitsunday, and even then, less than two centuries after our Lord's death, Tertullian asks, why, in the face of St. Paul's language as to times and

seasons Pasch is celebrated. These three are also the only ones that were generally observed in Origen's time (ob. A.D. 254). Jerome, who died in 420, protested against the multiplying of obligatory fasts, many of which were derived from the Pagans, for in their mystic ceremonies they had both feasts and fasts. (See *Feasts.*)

Imposition of Hands. The laying on of hands was not adopted by the Roman Church until about one thousand years after Christ, and was abandoned in 1439 under the authority of the Council of Florence, and the ordination without the imposition of hands was declared valid by Roman Canon Law. It has never been used in the Greek Church, and was of course given up in England at the above time. Professor Hatch, who proves that the rite was not universal anciently, adds, "it is impossible that, if it was not universal, it can have been regarded as essential."

It is not mentioned in the P. B. of 1552, and the words "now committed unto thee by the imposition of our hands" were introduced in 1662 by Archbishop Sheldon and his clique. To Charles the Second's bishops we are therefore indebted for this doctrine, but the chain having been twice broken, we repeat the query made under Apostolical Succession—How do the admirers of this doctrine bridge over the first gap of 1000 years and the second of over 200 years?

Incense. GOD HIMSELF prescribed the ingredients and quantities for making incense. He directed that priests alone should offer it, and that it should be lighted only by fire from heaven. And the penalty for infringing each rule was DEATH!

None, not even the Jews themselves, know what Hebrew words the spices mentioned specify, *nor are*

there any priests left, for the line of Aaron has become extinct.

Ritualists quote : " In every place incense shall be offered unto my name," but the Prophet did not allude to the literal burning of incense. The word was simply used as a symbol for prayer. The use of incense has been condemned by the courts.

Intoning. If proper or necessary in churches, why not elsewhere? Why should not an M. P. intone—" If you please Mr. Spea-ker will you be kind e-nough to grant the pray-er of my pe-ti-tion?" Intoning is not the way people would pray when the circumstances around them were unusually solemn. If, during Divine Service on one of our steamers they should be praying in this unnatural way, and were suddenly told that the ship had sprung a leak and they would all be in eternity in a few moments, would they continue their intoning and monotoning then? St. James draws a distinction, " Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. We have shown elsewhere why intoning was " temporarily " retained at the Reformation.

When the prayers are read by the minister alone the people should respond in an *audible* and *natural* voice. They should not plead for forgiveness in harmony, neither should the choir respond in carefully modulated but *unnatural* voices. (See *Choral Services*.)

Invocation of Virgin and Saints. To which many have been led by the Saints' Day Services and Hymns, all of which tend to *dulia* or saint-worshipping.

So soon was the " mystery of iniquity " already at work that only twenty-five years after our Lord's death, St. Paul was forced to tell the Galatians, " Ye

observe days, and months, and times, and years," for they had evidently retained or restored the ceremonies of the Pagans, who both feasted and fasted, and had turned their gods and *dii-minores*, lesser gods or demi-gods into saints and martyrs.

Our P. B. was never thoroughly reformed and still contains too many "bits of scarlet" as the late lamented Dean Alford called them.

At the Reformation our Calendar was formed after the Roman, where the Saints' Days had been inserted by different Popes between the fourth and thirteenth centuries, the last having only been placed there about A.D. 1256, when it pleased a Pope to decree that the 25th of July was St. James' Day, although the Greek Church says it was April 30, the Armenian Church, Dec. 28, and the Coptic Church, April 12. The Roman and English Churches (alas, that there should still be so much in common between us) call April 25, St. Mark's Day, while the Greek Church celebrate it on Jan. 11, and the Coptic on the 23rd Sept., and as St. Mark is said to have been martyred in Alexandria, it would seem, *if any are true*, which is very doubtful, that the Coptic is the real date.

In 695 the Church (*i. e.* Pope Sergius) decreed that the blessed Virgin was born on the 8th of September, for which there was not the slightest proof whatever; but we still recognize that decree by retaining "Nativity of Virgin Mary" in our Calendar. The Americans dropped it and their example was followed by the Irish and other revised Prayer Books.

The Puritans always complained about the Saints' Days, and in 1662, "for the charitable purpose of annoying them" as Isaac Taylor says, "the Bishops added a great many to the Calendar, among them being a few popes."

In all the Revisions from the American in 1789,

the Romish saints' days have been expunged, but in all except the R. E. P. B. they have retained the days of the Apostles, implying thereby that they are true anniversaries, but no one knows the dates of the births or deaths of any of the Apostles.

The term "Saints" has been much abused. In the Greek Testament, Matthew, Mark, Luke and John are not called Saints, and at the late Revision of the Bible the American Committee desired to have that title struck out but the English Committee refused.

Before the time of Pope John XV, who in 993 claimed the right as his sole prerogative, so far as the Western Church was concerned, or according to others Pope Alexander, A.D. 1170, not only Councils but even bishops could manufacture saints, and they were multiplied in proportion to the demand.

When we sing "For all the Saints," we sing not only for all the Romish Saints," but also for *Saint Pontius Pilate*, for Neale in his *History of the Eastern Church* says that he is one of their Saints! The reason assigned being simply this, that in attesting his conviction that the Lord Jesus was a just man, he took water and washed his hands!

Brand in his *Antiquities* devotes several pages to "All the Holy Angels" showing that the following saints are invoked against various diseases; St. Apollonia and St. Lucy against the toothache; St. Blaise against bones sticking in the throat; St. Clara against sore eyes; St. Genow against the gout"; etc., etc. "St. Cecilia is the patroness of musicians; St. Dismas and St. Nicholas preside over *thieves*; St. Magdalene and St. Brigit preside over common women; St. Martin and St. Urban over ale-knights to guard them from falling into the kennel (*i.e.* to prevent ale-house tipplers from falling into the gutter);

St. Matthew over fools"; etc., etc. St. Anthony protects hogs; St. Feriol protects the keepers of geese; St. Gertrude presides over mice and eggs; St. Hubert protects dogs and is invoked against the bite of mad ones, etc. And as among the Pagans Mars presided over ancient Rome, Apollo and Minerva presided over Athens, Juno over Carthage, Venus over Cyprus and Diana over Crete, so in place of the tutelar gods, Papal Rome gave St. George to England *and also to Portugal and Sicily*; St. Andrew to Scotland, Burgundy, Russia and Prussia; St. Patrick to Ireland; St. Denis and St. Michael to France; St. Anthony to Italy, etc.

Other countries were more favoured than Old England, for while we have only a third interest in St. George alone, Portugal has also St. James and St. Sebastian—two and one-third to our one-third of a saint only—Prussia, St. Albert, and Russia, St. Mary and St. Nicholas.

The relations between Great Britain and Portugal were lately strained on account of the trouble in Africa and had it resulted in war, St. George being the patron of both countries, the question might be asked of those who believe in Invocation of Saints whether he would have cried out for fair play and joined little Portugal or that party which had the most men and guns.

Wheatly says St. George was a *colonel* (!) in the army of Diocletian. Baring-Gould relates his fabulous history. According to some accounts the tortures of this martyr continued through seven years and the Oriental Christians say he suffered at least seven martyrdoms and revived after each, the last excepted. The foundation of the myth seems to be that there may have been a Christian named George who was martyred in 303, as a so-called "Saint" of that name

was worshipped about that period (probably this same George) or that he may have been confounded with George, bishop of Alexandria, who really was martyred about that time, or what is most likely that it may have been another case of amalgamation of a Pagan god and a Christian Saint, for Mr. Baring-Gould, who devotes fifty pages to the subject, thinks that he was probably a Christianized Tammuz.

St. George is one of our acknowledged saints to be remembered not only on his own day (April 23) but on All Saints' Day also.

Should we not hesitate, however, before doing this for what proof have we that this George is not a Mohammedan? He is called el Khouder (the Mighty?). With us it is to be presumed he is a Protestant, but in Portugal he must certainly be a Roman Catholic!

Gherghis (very similar to the Latin) el Khouder, is greatly venerated by the Turks, who say he lived in the time of the Prophet and is not yet dead, but flies round and round the world.

Some may say this is absurdity heaped upon absurdity, but the end is not yet. We have shown that Anthony protects the pigs, as well as the Italians, but yet he only ranks with Lieutenant-Colonels!!! This cannot be denied as it is official, he having been *raised* to that rank in 1814, by John VI., King of Portugal, who conferred upon good St. Anthony the rank of Lieut.-Colonel in the Portuguese army for services rendered to the said army. The document published in the *Revista Militar*—the official military journal—says, "Therefore we have resolved to raise (!) him to the rank of Lieutenant-Colonel of Infantry. He will receive the usual pay through our Field-Marshal de Cunha. Given at the Capital August 1, 1814."

This was published in the London *Daily News* on August 4, 1879, and it was added that the pay for

sixty-five years to that date had been regularly drawn by somebody for this eminent member of the Church Militant, Lieutenant-Colonel Saint Anthony.

It would seem as if the intention of gazetting St. Anthony must have been under consideration, for some little time at least, among the Portuguese, for almost at the same period that he was received into the army of Portugal he received the like honor in Brazil. In the first case however the Saint himself was gazetted while in the latter *his image* only was made Colonel.

The following is from the London *Titbits* of Feb. 14, 1891: "Owing to the revolution in Brazil, St. Anthony found himself in a state of pecuniary embarrassment. However, a recent order issued by the Brazilian Minister of War to the Exchequer has put him straight again. The order runs as follows:—'The claim put forward by the Provincial of the Franciscans, Fr. Joas do Amor Divino Costa, has been duly considered, and as the decree of the 26th July, 1814, conferring upon the image of St. Anthony of Rio de Janeiro the appointment of Lieutenant-Colonel of Infantry has not been revoked by any public act, he shall in future receive the pay to which he is entitled.'"

We have said this much because some of our bishops are endeavoring to introduce the invocation of saints into our Protestant Church, and some of our modern Church Dictionaries, such for instance as Smith and Cheetham's *Dictionary of Christian Antiquities*, are perfect Hagiologies.

Under Alexander, in this latter work, are recorded twenty different bishops, martyrs or *nobodies* (as No. 2), many of whom are undoubtedly fabulous. This name commences thus:—

"ALEXANDER (1), martyr under Decius, commemorated Jan. 30. (*Mart. Rom. Vet.*)"

(2.) Commemorated Feb. 9. (*Mart. Bedae.*)”

Absolutely not a word more about No. 2. No place, year date, nor whether patriarch, bishop or martyr.

Under Martialis are thirty-five—and to these thirty-five names there is not a single year date given. Nothing but the days on which they must be invoked.

Under Marcus are thirty-eight, with only one of whom we have anything to do, but under Maximus are no less than sixty-two. Three of the Marks have year dates added and nine of such dates are given to the sixty-two called Maximus.

What have Protestants to do with these—are they “Christian Antiquities”?

Of the famous Bishop of Hippo we read “AUGUSTINUS, Bishop of Hippo, confessor Aug. 28,” with a few lines about his day which seems to have varied in different places. “CHRYSOSTOM, ST. JOHN, is commemorated Nov. 13 (*Cal. Byzant Ethiop.*),” to which is added seven lines about his festival and the translation of his relics. No year date to him or to Augustine. Jerome was the most learned man of his day, and in his case a year date is given, but all that is said of him is—“Hieronymus. Presbyter (†420 A.D.); deposition of Bethlehem Judah, Sep. 30. (*Mart. Rom. Vet., Hieron, Bedae, Adonis, Usuardi.*)”

Is comment necessary?

There is a Hymn to the Angels where we entreat them to “Sing us sweet fragments of the songs above (!)” and the Rev. Nevison Loraine showed pretty evidently where Faber, the pervert drew his ideas when he sang to the “Angels of Jesus.” In the *Monastic Breviary of our Most Holy Father Benedict* is the following:—“MONKS AND NUNS, ANGELS OF JESUS! Singing mid the night shades of earth, Sing on, tire not. Virgin choirs, sing on, tire

not." Are these Virgin choirs of Monks and Nuns the angels to whom Protestants sing hymns?

That we may not be guilty of the blasphemy of saint-worshipping, perhaps the wisest plan is not to join such of the choir and congregation as do sing hymns to saints and angels.

Dean Goode once said, "How few have the courage to sit down when some obnoxious hymn or verse is sung, either dishonoring to GOD or contrary to the doctrines of the word of GOD and the Saviour." (See *Alban St., All Saints and Calendar.*)

Jesus the Christ. Is not the name of our most blessed Lord treated with undue familiarity, to use far too mild a term, in many of our modern Hymnals? No one would address his earthly father as John, James or Tom, nor would any one address the Queen as Victoria, but our heavenly Lord is constantly addressed as "Jesus" without either the prefix of Lord or the suffix of the Anointed.

He Himself said "Go and say the MASTER saith," instead of which we call the MASTER "Gentle Jesus, Sweet Saviour, Royal Child, Babe Divine, Holy Child, Infant Redeemer." There is a reason for crowding these pet titles upon us, as by them people are gradually accustomed to the Romish error of considering Him as still a child subservient to His blessed mother, which is not very far from worshipping the Madonna and Child.

There is no Babe Divine, no Royal Child, no Infant Redeemer. Our Redeemer was not an infant, but a MAN, the MAN CHRIST JESUS, who had attained the ripe age of thirty-three years before He died and ascended into Heaven where He is now a living Saviour interceding for us. It is true He is called Holy Child in Acts iv, 27, but every scholar knows

that is an incorrect translation, for it should be Holy Servant, and is so rendered in the Revised Version. He was Jehovah's Servant.

In the Hymn by Cardinal Newman, (the last hymn written by him before he went over to the Church of Rome) He is called "Kindly Light," so-styled of course because He said He was the Light of the world, but He said also that He was the Door? Shall we then pray O, kindly Door? He said He was the true vine. Must we pray then, O, kindly Vine, have mercy upon us?

There are several instances where the titles given to our Lord in the Sinaitic and other oldest MSS. are omitted in the Authorized Version, as for instance Matt. xvi, 21. For "Jesus," read "Jesus Christ." Luke, x, 39. For "Jesus's" read "the Lord's." 41. For "Jesus" read "the Lord." Acts xix, 13. For "Jesus" read "the Lord Jesus," and some others.

Did not our Lord say, "One is your MASTER, even Christ?" Peter, when sinking, called Him Lord, and at the Last Supper, the Disciples, even the most intimate, the beloved one, called him Lord. Stephen, when dying, saw the Heavens opened and the Son of Man standing at the right hand of GOD, and his last words were, Lord—Lord Jesus!

But it is not the Second Person of the Trinity alone who is treated with worse than dishonor. David says, "Holy and reverend is His name," but we say of some of our prelates that they are RIGHT reverend, and of others that they are superlatively so. We boast of our open Bibles, and while we read that the name of the LORD GOD of Heaven and Earth is *Reverend* we say that our Archbishops are MOST REVEREND. And do not these makers of ambassadors love to have it so. We venture to say that should a minister dare to discard these titles he would have

to wait a long while before being created a church dignitary.

John the Baptist, St. The day of the summer solstice, June 24, was sacred to On or Oannes. In the sixth century the Roman Church incorporated it in their calendar, cunningly changing Oannes into Johannes, the Latin for John. (See *Calendar* and *Paganism*.)

Kneeling in the Creeds. The rubric says the creeds shall be said standing. It is the same also in the Irish, the American, the English Revised and also the English, the Canadian and the American R.E., and the Spanish Prayer-Books, eight in all.

Lectionary. (See *Lessons*.)

Lent. *In the N. T. not a single Stated Fast is prescribed, nor any exhortation to fasting made, such as is repeatedly made to prayer and thanksgiving.*

Both Dean Alford and Tischendorf showed that the word "fasting" was an interpolation in the N. T. in four places (Matt. xvii. 21, Mark, ix. 29, Acts, x. 30, and 1 Cor., vii. 5). and the Revised Version agrees with them, and it was undoubtedly the cunning work of those who desired to have Biblical authority for fasting, against marrying in Lent, etc.

The Jewish religion was a religion of ceremony. Ours is not, and when our Lord upbraided the Jews for not keeping their fast, He taught very plainly that He did not approve of ceremonial fasting. When he said that when he was taken away His disciples would fast; did he mean that they would keep a ceremonial fast, or that like David they would be so overcome with sorrow that they would not care to eat?

"My heart is smitten and withered like grass; so that I forget to eat my bread."

If the former was the case, when did His disciples keep that ceremonial fast?

When our P. B. was compiled the Epistles and Gospels for Lent were continued from the old offices, and it appears strange that our Reformers did not notice that it had been impossible to find an Epistle for that day deemed so important, the first day of Lent, called the Head of the Fast, and that in the old Service Books they had been compelled to fall back to one of the lesser Prophets of the O. T., and to this day the words "Turn ye even to me . . . with fasting . . . sanctify a fast," are read to us as if it was Biblical authority for a stated fast of forty days, even should the season be a prosperous one, and more fitted for thanksgiving than for mourning.

On the contrary, however, Joel foresaw an impending calamity of a water famine and plague of locusts and exhorted the Jews to keep a fast *for that particular occasion only!*

Was not our Lord's forty days fast part of His temptation, for it was only after he was so weak with fasting that Satan made proposals to him? *No stress whatever* is laid upon it in the N. T.; in fact *Mark does not even mention* it and it is entirely ignored in the Epistles.

It is often called a miraculous fast, but where was the miracle? We are not told that He did not eat nor drink as in Esther's case, but only that He fasted or restricted Himself to a very plain diet, perhaps bread or even berries and roots only, and after forty days of such a diet He naturally hungered terribly.

Christ fasted forty days *once only*. If he had meant to lay down a law for an anniversary fast, why did He not fast repeatedly?

If we are following His example why do we fast repeatedly when he only fasted once?

Why did not the Apostles keep the Lenten fast?

Paul lived more than thirty years after our Lord's death and wrote fourteen epistles, in not one of which does he recommend fasting!

What Paul said was, "IN EVERYTHING by prayer and supplication *with thanksgiving*, let your requests be made known unto GOD." In *everything*—but not one word about fasting.

Lent originally *had no connection* with the forty days in the desert. It was first established by a Pope about A.D. 130, as a *tithe of the year* or thirty-six days only. This lent of thirty-six days lasted for some centuries. It is not certain when the additional four days were added. Some authorities say in 487, while others place it as late as the time of Pope Gregory II, who died in 731. The additional four days were not recognized in Scotland, however, until the end of the eleventh century, and five centuries later the Presbyterians abolished Lent entirely.

Cassian called the Monk of Marseilles, a disciple of Chrysostom, who, according to Canon Robertson, "was a person of considerable note and influence," writing in the fifth century, and contrasting the Primitive Church with that of his day, said: "It ought to be known that the observance of the forty days had no existence *so long as the perfection of that Primitive Church remained inviolate.*"

In plain English, Lent was a Church, not Christian ceremony introduced to give power to the clergy and principally to enable the "priests" to fleece the laity, and to this day dispensations can be obtained for money to eat meat on fasting days in the Roman and Eastern Churches, and others who break the Church

laws are obliged to reveal it in the confessional and are mulcted accordingly.

A late writer says of the Abyssinians that "Their religion is mostly a formality ; their priests are ignorant their chief service consisting of a repetition of an extensive liturgy, and Christianity (*he should have said Churchianity*) is an observance of rites, ceremonies and good deeds. They celebrate about two hundred fast days, and whoever is not able to fast so long and often informs the priest who for a pecuniary consideration undertakes the task for him."

The Armenians, according to Dr. Hook, "scrupulously observe fasting ; and fasts so frequently occur that their whole religion seems to consist in fasting;"* and the *Temoin de la Verité* stated that in Equador, where there is a Romish Church for every 150 inhabitants, and one tenth of the population consists of priests, monks and nuns, 270 days in the year are either fast or fête days. Three quarters of this holy (! !) South American State can neither read nor write.

The Russians have a proverb, "Heaven can only be reduced by famine," and they have accordingly four stated Fasts, viz., the Four Great Lents. Of Easter, seven weeks ; St. Peter's Fast from Trinity Monday, from twenty to forty days, according to the time when Easter falls ; the Assumption, in August, seventeen days, and the Christmas Fast from the 15th of November, thirty-nine days, besides which there are the six great days of prayer and repentance and thirty-one Wednesdays and as many Fridays. Total 165 to 195 days.

During all this time neither meat nor fish (during the Easter Lent) are allowed, nor eggs, nor milk, nor

*When Dr. Hook wrote this had he forgotten that our P. B. enjoins us to fast about 100 days, or nearly one-third of the year !

even sugar. Marriages are prohibited, and the married must live as if they were single.

"As for the rich," as Lacroix says, "they buy the right of living during the fast the same as they do the rest of the year. If they conform to the rules of the Church, they fast by eating the most delicate fish, vegetables raised in hot houses and nourishing fruits ripened by the heat of stoves.

Like the above Church we have also about the same number of ceremonial days, for although the Bible only commands us to keep one day in seven holy, the Fasts and Feasts in the Table in our P. B. amount to about two hundred. We boast of our P. B., but how many of us are there who observe all those ceremonial days?

To conclude: The fast of forty days arose in Babylon. The Egyptians observed a fast of forty days in honor of Osiris and the Romans held a forty nights wailing for Proserpine. Humbolt tells us the Mexicans three days after the vernal Equinox began a solemn fast for forty days in honor of the sun. The Yezidis of Koordistan still keep a fast of forty days and we all know the Mahommedan Ramazan.

Froude says of the Roman Church, "The Church forbade the eating of meat on fast days, but the church was ready with dispensations for those who could afford to pay for them. The Church forbade marriage to the fourth degree of consanguinity, but loving cousins, if they were rich and openhanded, could obtain the church's consent to their union. There were toll-gates for the priests at every halting-place on the road of life—fees at weddings, fees at funerals, fees wherever an excuse could be found to fasten them. It was money—ever money. Even in case of real delinquency, it was still money. Money, not charity, covered the multitude of sins."

Will it be believed that in the city of London they at one time fasted on St Mark's Day *on one side of the street while they did not on the other*, because forsooth the Bishop of London had ordered the day to be observed and the Archbishop of Canterbury had not! In Pilkington's work, entitled *Burnynge of Paules Church*, 1563, we read: "Although Ambrose saye that the churche knewe no fastinge day betwixt Easter and Whitsonday, yet beside manye fastes in the Rogation week, our wise popes of late yeares have devysed a monstrous fast on St. Marke's Daye. All other fastinge daies are on the the holy day even, only Sainte Marke must have his day fasted. Tell us a reason why so that you will not be laughen at. We know wel ynough your reason of Tho. Beket, and think you are ashamed of it; tell us where it was decreed by the Church or Generall Counsell. Tell us also, if ye can, why the one side of the strete in Cheapside fastes that daye. being in London diocesse, and the other side, being of Canterbury diocesse, fastes not? and so in many other townes moe. Could not Beket's holynes reache over the streete or would he not? If he could not he is not so mighty a saint as ye make hym."

It is only since the leaven of Popery began to work in our church, within the last half century, that some of our clergy have annually on the arrival of Lent, issued a notice that certain religious services would be held during the season. Thus leading the people to believe they should attend to their religious observances more during Lent than during the other months of the year. Our reformers on the contrary, knowing how the observance of Lent in Popish times had been productive of superstition, denounced it, and would not observe it.

Our good King Edward VI., in his proclamation

about the observance of Lent in 1548, said that he minded not that his subjects should think there was any difference in days or meats and that the one should be to GOD more holy and pure than the other: for all days and meats were of equal purity, and in and by them we should live to the glory of GOD, and Becon, Prebendary of Canterbury, in 1563, said "ANTICHRIST prescribeth certain days to be fasted, yea, and that under pain of everlasting damnation, as the time of Advent, Lent, embering days, saint's eves, etc." Becon was a divine of great eminence and dedicated his book to the Bishop of Chichester, and he spoke truly in attributing it to Antichrist, for we repeat *there is no warrant in Scripture* for investing Lent with any special holiness or for making it a time for special religious services.

Let a man lead a careless, worldly life for 325 days, and then as the Romanists say *do penance* for forty days, and this for a score of years in succession. Should the angel of death then appear a day only before the next Lent, what the better would he be for his previous twenty Lents? And yet there are myriads who think the old scores are wiped out and who immediately open fresh ones, commencing often with a display of new bonnets and the like, firmly believing in the old proverb :—

“ At Easter let your clothes be new,
Or else be sure you will it rue.”

St. Paul did not say pray more at one season than at another, but what he did say was, “ Pray without ceasing.”

There are some good Protestants who think they must eat fish on Wednesdays and Fridays. This was really the law in England from the time of Queen

Elizabeth down to our own time. It was not a church law, however, but a civil one, and was repealed by Act of 31 and 32 Vict.

After the blessed Reformation, when the people were no longer obliged to eat fish, the government feared the demand would decrease, and the fisheries, that nursery for seamen and especially for sailors for the Royal Navy, would decline, and for that reason and "to reduce the high price of meat," orders were passed from 1564 to 1579, enjoining the observance of the old fast days, *changing however the name to Fish days*, and one statute said that it is "not for any superstition to be maintained in the choice of meats," and another reads, "and the same is not required for any liking for Popish ceremonies heretofore urged (which utterly are detested), but only to maintain the mariners and navy in this land by setting men afishing."

It is worthy of note that the Jews had *only one* divinely appointed stated fast. This was the great day of Expiation, appointed by the law of Moses, and it was a fast of *one day only*. All the other fasts were national ones, appointed at different times by the authority of the state.

In the Ramazan the Mahommedan must fast from about two hours before sunrise (when there is sufficient light to distinguish plainly a white thread from a black one) until sunset. They must abstain from eating, drinking, smoking, smelling perfumes, etc., and even from intentionally swallowing their saliva. Their years are lunar ones so that the Ramazan sometimes falls in summer, when the abstinence from drinking is most painfully felt.

What is our Lenten fasting compared to this, and if as the Russians say, "Heaven is to be gained by fasting," will not the followers of the false prophet be there before us?

There are no less than fifty-six hymns for Lent in the Hymnal Companion. Can Bishop Bickersteth find *one single* authority for this CHURCH fast in the New Testament?

Finally—may Christians fast? Undoubtedly yes; but hardly as a matter of ceremony, nor at a set season. The Primitive Churches did not object to fasting but considered it should be done *of choice* and not of command. A Christian may be so overcome with sorrow that, like King David, he will not care to eat, and his fast is not then a matter of ceremony, but of will, and in time of distress a whole nation also may fast as did the Ninevites in the old dispensation.

It was a wise man who said, "Not forty days per annum only, but the whole life of a Christian should be a continual sacrifice to GOD, and the less said about Fasts and Festivals the better." (See *Communion and Fasting Communion*.)

Lessons. Why, or through whose influence, did the compilers of the New Lectionary, in 1871, *leave out the 13th and 17th chapters of the Revelation* referring especially to the Church of Rome? The 13th, moreover, contains the wonderful name of the beast! Did they not fear the denunciation in the 19th verse of the last chapter, and are not we ourselves guilty in submitting quietly to this omission?

Ten years later the Revised Version of the N. T. appeared, and it was soon observed that the Revisors had also tampered with that 13th chapter. In a note to the number 666 they say "Some ancient authorities read 616," and in reference to this "some," Dean Burgon, who blamed Bishop Ellicott especially, said (the italics are the Dean's) "But why is not the *whole* Truth told? viz., why are we not informed that *only one* corrupt uncial (C):—*only one* cursive copy (11):—

only one Father (Tichonius): and *not one* ancient Version—advocate this reading?—which, on the contrary Irenæus (A.D. 170) knew, but rejected; remarking that 666, which is “found in all the best and oldest copies and is attested by men who saw John face to face,” is unquestionably the true reading

Why therefore—for what possible reason—at the end of 1700 years and upwards, is this, which is so clearly nothing else but an ancient slip of the pen, to be forced upon the attention of 90 millions of English-speaking people? We have no space for more, but read Dean Burgon’s *Revision Revised*, and his remarks also on “*Suppression systematically practised* throughout the work.”

Lights. Using lighted Candles at the Communion Table during the administration of the Holy Communion, when such candles were not wanted for the purpose of giving light, has been condemned by the courts. (See *Candles*.)

Low Church. (See *High and Low Church*)

Mark St. A Litany for St. Mark’s day was instituted in 590 by the Church (*i.e.* Pope Gregory the Great) as a substitute for the ancient Roman processions to propitiate the god or goddess Robigus or Robigo—or Mildew, whose day was April 25th, just before the Floralia. (See *Invocation of Saints*.)

Matrimony. Some obvious parts of this service in the P. B. should be omitted and the homily at the conclusion either omitted or abbreviated, or at least made optional, as it is in fact in practice.

The rubric says the persons “shall come in the body of the Church.” Why then is the ceremony performed

at the Chancel, the minister standing *inside the rails*? Is it to make it appear like one of the Romish Seven Sacraments?

Mass, instead of Lord's Supper. The Article says "The sacrifices of masses in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

The Abbé Malot expressing a doubt to Cardinal Richelieu (who was a churchman of the Archbishop Sheldon type) as to how many masses would save a soul, the Cardinal replied, "Pho! you are a blockhead! As many as it would take snowballs to heat an oven."

Michael St. This festival seems to have been originally instituted in Rome about the year 500, and was undoubtedly originally a heathen one. It is an old English custom to eat roast goose on what the Roman Church call Michaelmas. At the Oldman's Hospital, Norwich, the custom of serving up roast goose *ad libitum* on St. Michael's day has been observed since the year 1249, and in a charter of Edward IV. (1471) a tenant binds himself to furnish one goose fit for his lord's dinner on the feast of St. Michael the Archangel. The goose was sacrificed in Egypt to Seb, the father of the gods, who was called The Great Cackler. It was sacred also to Osiris and Isis, and in India to Brahma, and we all know that it was the geese sacred to Juno that saved the Capitol.

Mitre. Hook says the two horns of the mitre are geuerally taken to be an illusion to the cloven tongues of the fire which rested on each of the Apostles on the day of Pentecost!!!

They are not horns, however, but the fish's head,

with the mouth open, seen in profile, of the priests of On or Oannes, the Man of the Sea, the Fish-god, worshipped by the Philistines as Dag On, the Fish On, who was another form of Tammuz. These priests were robed in the skin of the fish, the tail reaching down behind to the ground, and the Fish-god appears to have been portrayed in the same manner. One is engraved in Smith and Cheetham's *Christian Antiquities* under "Fisherman," and absurdly called "The Divine or Apostolic Fisher," but under "Ichthys" it is styled "a monster!!!"

Who shall decide when doctors disagree?

Dean Stanley it is true says the mitre is the same as the cap or turban of the Eastern Church, and its division into two points only marks the crease which is the consequence of its having been like the opera-hat, folded and carried under the arm. This will not be understood by the present generation for the folding hat went out of fashion half a century ago when Gibus invented the spring opera-hat. The Dean however (and we regret to differ from him) gives no authority, and it may be only an idea of his own; but turbans (and we have worn one in the East) are thick and solid and would hardly fold as an opera-hat, and even if they did would not split open. Let any one examine the Fish-god, first engraved by Layard, and declare if he can that the mitre is not the fish's head seen in profile with the mouth open?

And in connection with the pagan mitre it may be added that Stanley says of the pagan divining rod or modern pastoral staff that it is not the symbol of priesthood against the state—nor even the crook of the pastor over his flock, but simply the walking stick, the staff of the old man, but here again we believe the Dean is in error, for the crosier or pastoral staff of the bishop is, as we have elsewhere stated, the *lituus* or

crooked divining rod of the Roman augurs and Chaldean priests, and was originally a slender rod about two or three feet long.

Hook says the mitre has "fallen into utter disuetude in England, even at coronations," and "is now merely an heraldic decoration." This was only in 1864. Unhappily this relic of paganism has again been adopted by many bishops of our church.

Mixed Chalice. This has been pronounced illegal by the English Courts.

Non-Communicating Attendance. (See *Entire congregation spectators at Mass.*)

Offertory Bags. One of the so-called trifles, but the old proverb says, "Many drops of water will sink a ship."

The rubric says the "Deacons, Church-wardens or other fit person shall receive the Alms in a decent basin . . . and bring it to the priest who shall . . . place it upon the holy Table,"—but where is the authority for the useless ceremony of emptying those small basins into a larger one? We received lately a circular from a church in the interior asking for aid and stating they had already purchased a few articles, but among them was "a large alms-basin," and this in a place in the country so poor that the offertory will probably be counted in cents rather than dollars, and a twelvemonth's collection will not fill the large basin.

According to the rubric, at the offertory the minister should say one or more sentences, and formerly when the church was a large one we have heard the whole of them read, but now one, or perhaps two, are generally considered sufficient, but where is the auth-

ority for taking up the collection with an organ accompaniment or an anthem for the entertainment of the audience permitting the organist and the "offertory soloist" as they are now styled, to display their talents, *instead of allowing the people to meditate upon each sentence read?*

Ordinal. The formula, "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," is from the Romish ordinal where, however, it never had any part in the ordination of ministers of the church for the first 1,200 years of Christendom, and has no connection with apostolic times. It is utterly unknown in the Greek Church.

Organs. We laugh at our Scotch brethren for their dislike to "squeaking abominations," but they were found fault with in England as early as the twelfth century.

Ethelred, an English author of high authority, and a friend and contemporary of David the First, king of Scotland (1124-1153), gives us the following minute and curious account of the church music in his own days: "Since all types and figures are now ceased, why so many organs and cymbols in our churches? Why, I say, that terrible blowing of the bellows, which rather imitates the frightsomeness of thunder rather than the sweet harmony of the voice? For what end is this contraction and dilation of the voice? One restrains his breath, another breaks his breath, and a third unaccountably dilates his voice; and sometimes, I am ashamed to say, they fall a-quavering like the neighing of horses. Next they lay down their manly vigour, and with their voices endeavour to imitate the softness of women. Sometimes you shall see them with open mouths and their breath restrained

as if they were expiring and not singing
 And this ridiculous behaviour is called religion ; and when these things are most frequently done, then GOD is said to be most honourably worshipped." (Ælred, *Speculum Caritatis*. Trans. by Pinkerton and quoted in Tytler's *Scotland*).

At the time of the Reformation, organs were considered as amongst the vilest remnants of Popery by all the more enthusiastic partizans of Protestantism, and were so generally demolished that scarcely an instrument could be found in England at the Restoration ; and foreigners were brought over to play on some of those that were erected. Among others, Lord Bacon, who was not an extreme Puritan, objected to them, and at the Convocation of 1562, the proposal that organs should be removed was lost by a single vote only.

The first organ built in New England was in 1745, but they objected to have them in Meeting-houses as the descendants of the Puritans then called their churches. Now, however, (except in England, where Non-conformists are considered to worship in chapels) the word church has become the appropriate title for all Christian places of worship, being simply the Greek *Kuriakē*, (in Scotch, Kirk), signifying the Lord's house.

Orientalization of Churches. The continuing of this Pagan custom, which was gradually becoming obsolete, was one of the first things inculcated by the notorious Cambridge Camden Society, more than half a century ago. While other public buildings are placed with their fronts on the streets, too many churches, when on streets running east and west, are built with *one side* on the street, the main entrance

being thus on the west, with the Holy table, opposite that entrance, thus *forcing the people to face the east*, a Romish custom derived from the Pagans, who worshipped the sun in the east. The Temple, on the contrary, stood from west to east, and had its sole entrance at the east end, and Exekiel, 600 years B. C., says of an abomination, "and behold at the door of the Temple of the Lord. . . . were about five and twenty men, with their backs towards the Temple of the Lord, and their faces towards the east; and they worshipped the sun toward the east," and Pope Leo's words prove that in the fifth century the Church of St. Peter, in Rome, fronted the east, as in fact many churches in Rome still do.

About the year 1845, the Puseyites started a monthly architectural review called the *Ecclesiologist*, the writers in which labored hard to bring about the conforming of our churches to the pre-Reformation type. Every new church was criticized, and if the architect did not agree with their views, he was lashed and ridiculed. In this way architects were caught in the trammels of the Puseyite party, and became in their turn its promoters, by pressing their acquired views on the church-building clergy and committees. (See *East at the recital of the Creed*).

Paganism. As there are so many relics of Paganism still lingering among us is it not our duty to endeavour to unravel such of their mysteries as concern ourselves? Besides which in the midst of their wonderfully incomprehensible tales faint reminiscences of the truth continually crop up. Chrishna, for instance, the Hindu Sun-god became at one and the same moment the husband of sixteen thousand one hundred maidens and at the same time multiplied himself that every one of them thought he had married her in his single

person,* and yet he slew the Dragon or black snake and is generally represented standing on a serpent and crushing his head. Like the demi-god Achilles he was invulnerable except in the heel and was accidentally shot there with an arrow and killed.

The seed of the woman "shall bruise thy head and thou shalt bruise his heel." Gen. iii, 15.

Chronos or Saturn who offered up his only son in sacrifice, bears in certain points a resemblance to Abraham and this sacrifice as Jacob Bryant says is the only sacrifice among the ancients which is termed *mystical*.

The Egyptians even preserved the very day and month that Noah entered into the ark! We can only suppose that the day may have been remembered as an anniversary when all else was forgotten—like to the Scotch and Irish who in all probability for at least three thousand years have called All Saints' Eve, the Night of Samhan (for Sanchoniathon who lived before the Trojan war, says the Phœnicians worshipped the Sun calling him Baal Samen which signifies Lord of Heaven, but among the Greeks, Zeus or Jupiter)—or like to ourselves who for more than twelve centuries have kept the Feast of Astarte ignorantly believing we are keeping the anniversary of the Resurrection.

Osiris after his death was *shut up in his coffin or ark* which was *set afloat upon the waters*, as Plutarch says "on the *seventeenth day* of the month Athyr."

This was the *second month* after the autumnal equinox, at which time the civil year of the Jews and of the patriarchs also began. He remained in his float-

*One would think the even 16,000 would have been sufficient without the equally inexplicable additional one hundred. The number sixteen is, however, an important division in India. Money, weights and measures, etc., are divided into *annas* or sixteenths, and in conversation it is the usual expletive of quantity.

ing coffin a whole year, until he was resuscitated by the prayers of his wife Isis.

And what do we read in Genesis—"In the *second month* on the *seventeenth day* of the month Noah entered into the ark!"

Fearing that we may tire the reader, we will be as brief as possible, but must add that our Classical Dictionaries give long accounts of Janus, but we do not remember ever having seen in any of them that he was mixed up with Oannes, the Fish-god, or the Rain-god, or Noah, who, as Hyslop shows, was called in the Babylonian mysteries the twice-born, as having lived in two worlds, both before the flood and after it, and was represented with two heads looking in opposite directions, the *one* old and bearded and *the other* young.

The Pagans, however, did not know whom they worshipped, the names, sobriquets or titles of their deities being either frequently corrupted, as in the case of Astarte and Easter, or translated or changed as when in Britain Tammuz the Sun-god was also worshipped under the Celtic name of Gran, Grian, Gwran and Granwyn, signifying the Shining One or the Shiner, and down to our own day libations of milk were made to him on his day, Sun day, in the remote Highlands in hollow stones called *granni* stones, of which there was one in every village. In relation to which it must not be forgotten that the sun and the serpent were one god, and Olaus Magnus (A.D. 1555) tells us that in the extreme parts of Northern Europe serpents were considered as *household gods*, and fed on *milk* with the children, and even to this day in some parts of India women pour milk into the snake-holes.

Virgil calls the Grecian Sun-god Apollo Gryneus. The Britons called the Cam, Grant, and when a bridge was built, their successors the Saxons called it Granta-

bryg—now Cambridge, and Caer Gwraunt, or Grauntsethe, became Granchester. The Grampians, anciently Granzebene, are Grian's hills. (See *Cross*.)

The confusion is inextricable. Ra, the sun, which with the definite article becomes Phra, which appears in the official name of Pharaoh, is invoked under seventy-five different names. Bacchus was called the many-named. Odin had two hundred names.*

The Book of the Dead has a chapter entirely consisting of the names of Osiris, and as we are obliged to repeat, which is often necessary in a Dictionary, Isis is called Myrionyma, or the goddess of Ten thousand names.

Their wise men believed that there was but one Supreme and Only GOD, and it was to this Unknown GOD that the altar found by St. Paul was dedicated.

About the year 53, Paul said, "Ye men of Athens . . . I found an altar with this inscription TO THE UNKNOWN GOD."

More than four centuries before this, Herodotus wrote that there was one tribe of the Pelasgi (the most ancient inhabitants of Greece) who had no images and worshipped One Supreme GOD *whose name they never pronounced*.

In Egypt they believed in an only true living GOD, self-originated, who existed from the beginning, who had made all things but had not Himself been made, who had no name, or if He had it was unlawful to pronounce or write it. Even Amen, the hidden or concealed god, did not nearly approach Him, and when they worshipped their various gods they believed their prayers were addressed to that Supreme GOD under some one of His forms or in some one of His

*Bacchus was the god of wine, and Odin lived on wine. Odin had but one eye, and that eye was the sun,

aspects.* As the late M. de Rougé says, "One idea predominates, that of a single and primeval GOD; everywhere and always it is One Substance, self-existent, and an unapproachable GOD."

Even in Scandinavia they had a Supreme GOD whom the Elder Edda dares not name :

" Yet there shall come
Another mightier,
Altho' Him
I dare not name."

The younger Edda once calls him Alfadur—Father of all. He was before the beginning of time and at the end of time He enters upon His eternal reign, and is to be the judge in the day of judgment.

In South America it was the same also, even on the Pacific side, far enough from Scandinavia. De Nadaillac in his *Pre-historic America* says, "The Peruvian priests taught the existence of a supreme GOD, a *Deus ignotus* (Unknown God), to whom no temple was dedicated and whose image none were permitted to make," and in Squier's *Peru*, we read, "But, above all and beyond all, above and beyond the worship of ancestors and *huacas* (household gods), spirits of sea and land, and the powers or nature, they probably adored the original pure, incorporeal essence, the uncreated Pachacamac,† not with noisy and fantastic rites and sacrifices, but 'in their hearts,' in silence and in awe. We cannot deny the prevalence of this

*Lenormant, Wilkinson, Rawlinson, LePage Renouf, George Smith, Sayce, and others.

†Elsewhere he says Pachacamac had a shrine at the sacred city of the same name, which signified, "He who animates the universe," "The Creator of the world," and that from his incomprehensibility he was not represented by any figure in this temple.

spiritual worship among all, or nearly all, the nations of the coast, without discrediting the authorities that have reached us bearing on the subject."

As the worship of the serpent in every part of the world was derived from a corrupted tradition of the serpent of Paradise, was not this also derived from an all but lost tradition of the ineffable name of the GOD of Israel, which was not known even to Abraham (Exodus, 6, 3), and is it not another of the many proofs we are continually finding as we delve deeper into ancient history of the authenticity of the Bible?

In the Orphic Hymns the Greeks sang to the universal Zeus, the Greek name of Jupiter,—

" Zeus is the male
Zeus is the immortal female."

and Arnobius tells us others prayed " Oh Baal, whether thou be a god or goddess hear us."

Plutarch says the Egyptians called the moon the mother of the world and assigned to her a nature both male and female.

We read in our Classical Dictionaries that Bacchus, Adonis, Silenus, Priapus and the Satyrs were all men and Vesta, Rhea, Ceres, Proserpine and Themis were women, and yet Porphyry, a Pagan philosopher, tells us they were all one and the same and this is attested in the Orphic Hymns, while others went still farther and believed all the gods and goddesses were included in that One Supreme Deity of whom we have spoken.

The Hindu Chrishna says " I am Vishnu, Brahma, Indra, and the source as well as the destruction of all things."

There are many superstitions connected with the hare, and even now in England there are numbers who consider it unlucky if a hare crosses their path, and it is in some places the same with the rabbit, for Tylor in his *Primitive Culture*, says " The Cornish

miner turns away in horror when he meets an old woman or a rabbit on his way to the pit's mouth," and Brand in his *Antiquities*, among "Various Vulgar Errors" says "There is a vulgar error that the hare is one year a male and the other a female. This deserves no serious consideration."

Here, however, that learned author is at fault, as on the contrary we are confident this undoubtedly exceedingly ancient proverb is really deserving of very serious consideration, for the N. A. Indians worship the Great Hare or Rabbit, and this proverb tends to show that he was also anciently worshipped in Britain as a god or goddess, male or female they knew not which, Does not all this prove that the ancients believed that the Great Founder of the Universe was of no sex but an Almighty Spirit? Does it not agree with Holy Writ where we are led to believe that the heavenly beings are sexless. "In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." Matt. xxii, 30.

The N. A. Indians tell us wonderful stories of Manibozho or Michabo, the Great Hare or Rabbit,* whom many of them look upon as their common ancestor, who created the earth and also the sun and moon, while others call him the grandson of the moon. He dwells in the sky with his brother the snow, while others say his wigwam is in the far north, and still others believe he dwells at the edge of the earth where the sun rises. The thunder and lightning are his and with them he destroys his enemies, and like as the Egyptian Horus pierced the serpent's head with a spear, and Cadmus slew the sacred serpent at Thebes, the Grecian Apollo slew the serpent Python with his arrow, the Hindu Chrishna slew the Dragon or Black

*There are no hares in America, but both hares and rabbits are of the genus *Lepus*.

Snake Kalinak, the Scandinavian Thor killed the Midgard or world serpent, the Mexican Teotl crushed the serpent, and the English George* killed the Dragon, so also the Great Hare killed the shining Prince of Serpents with his dart.

And all this of that insignificant, timid, little animal? WHO CAN EXPLAIN IT?

In Germany it must have been connected with the moon, for at Easter they make nests, fill them with Easter eggs and cover each egg with a rabbit made of dough and baked, but called *Oster hase*, Easter hare. In Hungary it is considered an ill omen if a hare crosses the path. In India the hare is connected with the moon. In China it is looked upon as a divine animal. Cæsar said the Britons made use of hares for the purpose of divination. In Mongol stories the moon appears under the emblem of a hare. They are to be found on the most ancient monuments in the Caucasus. It was one of the Akkadian gods and was also an Egyptian god under the name of Un, but then it was considered the rising sun. Conder (*Asiatic Hieroglyphs*) says "We have a cylinder from Cappadocia showing the gods standing on various animals—just as the Hindu gods are represented—and one of the animals is a hare." It was the emblem of that ancient race, the Hittites, but stranger still (except as some believe, that the Hottentots like the Akkadians belong to the Turanian race), in South Africa, almost the very antipodes of the N. A. Indians, the miserable Hottentots believe that the hare is the servant of the moon.

It may appear incomprehensible that so small an animal should have been worshipped, but Osiris, the

*Baring-Gould thinks George was a Christianized Tammuz. See *Invocation of Saints*.

greatest of the Egyptian deities was sometimes adored as the Cat, and mummy cats abound. In the Book of the Dead he himself says "I am the Great Cat."

In Germany too we find the confusion of sexes, for Astarte or Easter was the Moon-god there, and the consort of the Sun-goddess, for in the ancient Teutonic languages the moon is of the masculine gender and the sun feminine, and it was formerly customary in some parts of Germany to pay them proper respect by calling them Mr. Moon and Mrs. Sun.

Whence sprang this but from that one common centre, Babylon, "which hath made all the earth drunken."

The sun was worshipped as the Serpent-Sun-god, and here again is obscurity, for some chief deity we may safely say everywhere, bruises the serpent's head, and yet also everywhere the serpent is adored, and snakes are still considered sacred in many places. Was this from fear and from a reminiscence of the latter part of the solemn prediction that the serpent should bruise the heel of the seed of the woman? The act of devotion having been continued long after its origin was forgotten?

As names and attributes were so constantly changed and the serpent was often transformed into a dragon, may he not also have been metamorphosed into a boar?

Osiris was slain by Typhon, a monster represented in the shape of a boar, who cut up his body into several pieces and threw them into the sea, but Isis collected all that she could, joined them together with wax and shut them up in a coffin or ark which she set afloat upon the waters *where it remained one year* until he revived!

Noah was one year in the ark!!!

As Adonis Tammuz was the beautiful huntsman.

He also was killed by the tusk of a wild boar which he had wounded—perhaps mortally—thus bruising the head and the heel. This boar may have also been a monster—perhaps a dragon—for these myths abound with inconsistencies. To cut up the body of Osiris required a knife. Could a boar use one—and yet the Great Hare used a dart.

Women bewailed him. Diarmad likewise killed a boar and was himself killed by the animal.

Our fellow-countrymen must not be passed over. The white-toothed Diarmad was the beautiful huntsman. He had a beauty spot which no woman could resist. He slew an enormous boar, and to measure its length walked over the dead body and then to measure it again walked back against the hair and was killed by a bristle which pierced his foot, for as Achilles and Krishna were invulnerable, except in the heel, so Diarmad was invulnerable except in the sole of his foot. The women bewailed him. "Women all mourn," says Ossian, in the M. S. copy made by the Dean of Lismore, two centuries before Macpherson was falsely charged with having forged those works.

The great temple in Brittany is built in the form of a serpent, moving over the ground and following its windings is eight miles long. It is called Carnac, *i. e.* the serpent's cairn, *hac* being a Celtic word and snakes are still called *hag*-worms in the North of England. Some of the columns are eighteen feet high, and the largest is forty-two feet in circumference.

Fancy a procession of Pagan priests and their followers with garlands, banners, and we must add impure emblems, winding through these lines, as they are called, for eight miles, and think of the absurdity

of a procession through the aisles of a little parish church!

There was a similar serpent suntemple of the same length in Westmoreland, though the stones were not as large.

There is a column at Lochmariaker, in Brittany, originally seventy feet in height with perhaps ten feet under ground, but it is now overturned and broken into four pieces, and in Cornwall there is a great dolmen or stone table, the slab of which, raised upon two rocks, measures about forty feet long by twenty wide and sixteen thick and weighs about seven hundred tons.

These are all of rough, unhewn stones, but can any one suppose for a moment that the builders of these wonderful monuments could not have finished them as perfectly as the Egyptian temples? If all else was forgotten, however, there still remained, "And if thou wilt make me an altar of stone thou shalt not build it of hewn stone: for if thou lift up thy tool upon it thou hast polluted it!

At Stonehenge there is a huge stone in a sloping position called by the people the pointer. It is at some distance from the avenue of the temple but in a direct line with its centre and the axis of the avenue accurately coincides with the sun's rising at the summer solstice. When standing in a certain position on midsummer morning the sun as it rises appears actually to rest like a huge ball on this isolated stone, and there is another line laid down which coincides with the setting of the sun at the winter solstice.

That this was a sun temple is beyond dispute. Midsummer was the day called in the Babylonian Calendar the first day of the month of Tammuz, and on the *first* day of that month, that is on or about the 24th of June, a great festival of Tammuz was cele

brated, and it was maintained until the sixth century when the Roman Church, finding the people would not give it up, incorporated it as a sacred Christian festival in the Roman Calendar and as one of the names of Tammuz was Oannes, very similar to the Latin Johannes or John, they called it St. John the Baptist's day. In the east the day began in the *evening*, and to this day fires are made on St. John's *Eve*, that is on the evening of the 23rd, in Ireland, France, and other R. C. countries.

The winter solstice was the day on which the Arabians considered their great divinity the Lord Moon was born. In Babylon the day was sacred to Bacchus, and in Rome to Saturn, and as Tammuz was killed by a wild boar the animal was sacrificed to him on that day. It formed the principal dish at the feast of Saturn, and is still served up at dinner on Christmas Day at Windsor Castle. (See *Tammuz*).

Painted Windows There is not a single passage in the N. T. warranting the use of paintings or images, and in the Injunctions of 1559 it is ordered "to take away, utterly extinct, and destroy all . . . pictures, paintings . . . so that there remain no memory of the same in walls, *glass windows*, or elsewhere within their churches or houses" and one of the Homilies says that to set up images in "places appointed peculiarly to the service of GOD, *is to make images to the use of religion*, and not only against this precept 'Thou shalt make no manner of image,' but against this also 'Thou shalt not bow down to them nor worship them,' for they having been so set up, have been, be, and ever will be worshipped," and the judgment of the Ridsdale crucifix case in 1877 agrees with this "it is hard not to distrust the uses to which

it may come to be put, *or escape the apprehension that what begins in 'decoration' may end in 'idolatry.'*"

The employment of art—the gradual substitution of sensuous helps for spiritual worship—was emphatically denounced as idolatry by Tertullian and the energetic action of Epiphanius in tearing down the pictures in churches was approved by Jerome, Origen, Lactantius, Athanasius and Cyril. Bernard of Clairvaux said, "The beautiful is more admired than the sacred is revered," and of painted windows an old friend, the Rev. Mourant Brock, late of Clifton, wrote, "They sometimes fascinate my imagination to the injury of devotion, and more frequently offend my taste." Count Krasinski said "It was replacing intellect by sight. Instead of elevating man toward GOD it was bringing down the Deity to the level of his finite intellect." Alfred Vaughan says "the introduction of art into religion ends not by art becoming religious, but by religion becoming an art."

Ruskin's words are "One great fact first meets me. I never met with a Christian man whose heart was thoroughly set upon the world to come, and, so far as human judgment could pronounce, perfect and right before GOD, who cared about art at all," and of painted windows he said "A picture in painted glass is one of the most vulgar of barbarisms and only fit to be ranked with the gauze transparencies and chemical illuminations of the sensational stage."

Is it to be supposed for an instant that the vast multitude regard these charming saints and lovely saintesses with feelings of reverence only? Is the famous St. Sebastian forgotten, with whom half the women in Florence, noble and simple, fell in love, some it is said even became crazy. It only differed from an Apollo Belvidere in being pierced with arrows. Fra Bartolomeo, as Symonds says "painted a Sebas-

tian in the cloister of St. Marco, where it remained until the Dominican Confessors became aware through the avowals of female penitents that the picture was a stumbling block and a snare to souls. It was then removed.

On a tomb in St. Peter's Church, Rome, is a white marble semi-colossal recumbent figure of an angel, so beautiful that a modern Pygmalion, a Spaniard, fell in love with it, and as Murray says "circumstances occurred to render drapery necessary; the present bronze robes were therefore added." We saw this statue in 1839, when a boy, and very strange the sheet appeared. It was apparently very thin brass and shining as if it was lacquered, so that it could be noticed from a distance. We had almost forgotten it but during our last visit to Rome, four years ago, it suddenly occurred to us as singular that we had not noticed it, and wondering if it had been removed, for we have seen many changes in Italy, we went there again and soon found what we thought was the tomb but the shining sheet had disappeared. Curiously enough while looking at it, two men, apparently Germans, stopped near us and after both looking over their guide book, one of them walked up to the statue and tapped the drapery with his knuckles. The sound was enough. The brass sheet had been painted white to represent marble.

Carlisle said: "I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of him in their hearts."

The Mohammedans always despised the Roman Catholics for their sculptured and painted images, but now according to the *English Churchman*, quasi-idolatry is carried to such an extent in some English Churches in India, that the natives laugh the English

religion to scorn as being merely one form of idol-worship trying to supplant another, and even the Jew looks into our churches and says "These Christians are idolaters."

Laud was the first who introduced painted images into the church of the Reformation, and in our day we see an unhappy revival originated by the Ritualists who understood the necessity of darkening the churches and especially the chancels. to make the light of the candles more effective. One of the principle charges against Laud at his trial in 1644, was "Painted Windows in the chapel at Lambeth," in several of which GOD THE FATHER was blasphemously represented,

It is not alone painted windows with figures that should not be overlooked. Notice the lozenge shaped panes in not only our own but in other Churches filled alternately with Dr. Pusey's ornamented crosses and lilies. Ask an educated Romanist and he will reply they are the emblems of the Blessed Virgin (for he will probably name her first) and of the Saviour. He has no second Commandment, as that is generally left out of the R.C. Books of Devotion, but we know and should remember that Commandment forbids all emblems for the use of religion. The lotus or water-lily in Egypt and elsewhere the lily was sacred to the Egyptian goddess Isis, and when her worship was transferred to the Virgin Mary the flower was retained and is still sacred to the Virgin in the Roman Church.

Too often these and other matters are considered minor details to be left to the architects.

And should our houses be neglected? We ourselves *had* a Madonna della Seggiola which we could not bear to part with as it was not only a good copy but an heirloom, but when a Roman Catholic friend, as she crossed herself and expressed her pleasure in see-

ing it in our house, we employed an artist (at the risk of being called a goth or a bigot) to paint out the halos and the tiny cross, and we have now what Raphael really painted in the country on the head of a wine-cask, an Italian woman and her two babes.

A friend of ours was in Oxford when Holman Hunt's "Light of the World" first appeared, and while his brother Oxonians were in ecstasies, our Reverend friend said "If a stable lantern is necessary to show that our Lord is the Light of the world I will keep a lump of rock salt on my study table to show that I am one of the Salt of the Earth."

Pastoral Staff. This like the mitre is of pagan origin. It is the *lituus* or shepherd's crook of the Roman augurs. The Chaldean soothsayers and priests also had a crook or crosier as their divining rod in the performance of their magic rites. They were then about two or three feet long.

The crosier of Severinus, bishop of Cologne, (died A.D. 400), served him as a walking-stick. Gregory the Great, A.D. 590, is represented in an ancient illumination as holding one about two or three feet long with a lily at the end, and in another is portrayed holding a long staff with a Maltese cross at the top.

The Pope even now only carries a small silver crosier. The crosier or pastoral staff of a Roman Archbishop terminates in a cross, while the pastoral staff of a bishop ends in an ornamental crook.

Pastoral staffs were abolished at the Reformation, and although mentioned in the First Book of Edward VI., are entirely omitted in the Second Book of 1552, and yet they have been re-introduced in the last few years! (See *Mitre*.)

Prayer-Book. The Reformation under Edward VI. was never completed. Cranmer meditated further

measures, but the king died and Bloody Mary sent the Reformer to the stake. Our P. B. has undergone five revisions, the first book of Edward, that of 1549, being a wonderful work considering that it was composed by men who had most of their lives, held and advocated the doctrines of Rome, but a great advance was made by the Reformers in the next three years, as evidenced by the second book completed in 1552. This is the best P. B. the English Church has produced and is far better than the one now in use. It was, however, still imperfect and had Edward lived a few years longer there would have been a more complete revision, for Alasco tells us that the king and his council were anxious to effect a far more thorough and extensive Reformation of the Church of England.

Elizabeth, who was religiously a Romanist, but politically a Protestant, unprotestantized the P. B. (even in opposition to the commissioners she had herself appointed to draw it up) to make it acceptable to Romanists, and when a copy of it was sent to the Pope he was so well satisfied with it that he offered through his nuncio Parpalia, to ratify it for England, if the Queen would only acknowledge the supremacy of Rome, and for some years after the papists repaired to the parish churches.

Mary had restored the old Mass-book but so acceptable did Elizabeth make her P. B. to the clergy that of the 9,400 ministers who had served under Mary and conformed to Popery, all remained at their posts and used the P.B., with the exception of 200 only. Not one in forty, as Burnet tells us, refused to conform.

An important clause struck out of the Articles in Elizabeth's time is referred to under Real Presence.

The Fourth Revision took place under James the First, at the Hampton Court Conference in 1604. The

changes were not numerous but still in the same direction of sacramentarianism. The king was bitterly opposed to the Puritans. Turning to the bishops he said, "I will make them conform, or I will harry them out of the land, or else worse." . . . "only hang them ; that's all." In defiance of the authority of Parliament he added the words, "verily and indeed taken and received" word for word from the Romish Mass Book.

At the end of the Conference the aged Archbishop Whitgift said, "Your majesty speaks by the special assistance of GOD's spirit," and Bancroft, then Bishop of London, *on his knees*, exclaimed that his heart melted for joy, "because GOD had given England such a king as since Christ's time had not been," and the bishop soon received the reward he was looking for, that is to say *the earthly reward*, for Whitgift died a few weeks after and Bancroft was made Archbishop.

Our present P. B., the fifth revision, was made in the reign and by the tools of Charles the Second, a Roman Catholic, who entered into a secret alliance with the king of France for the purpose of restoring the Roman Catholic religion in England, and was a pensioner of King Louis after he ascended the British throne.

Archbishop Sheldon was the principal revisor, and Bishop Burnet says, "he seemed not to have a deep sense of religion, *if any at all*, and commonly spoke of it as an engine of government and as a matter of policy," and the Rev. D. Mountfield, Rector of Newport, Salop, says, "his ruling passion was detestation of the Puritans, whom he considered plagues and pests of the church." He was, moreover, as unchaste as his king. Pepys refers to it in his "Diary" in words not fit to be copied here.

It was only a year before this revision that Pepys

complained that the bishops were "so high," and Evelyn says about the same time of Cosin, "I saluted the old Bishop of Durham, Dr. Cosin, to whom I had been kind and assisted in his exile ; *but which he little remembered in his greatness.*"

It is due to Sheldon and his friends, as the controlling spirit of the Revision Committee, that we are still admitted into the church with the false Romish dogma, of Regeneration by Baptism, or *Salvation by Baptism* and with a false creed, for while Paul says, "It is raised a spiritual body," our sponsors answer for us that we believe in the resurrection of the *flesh*.

We blame the Romanists for using the so-called "Holy Water," and yet we pretend to use it ourselves—"Sanctify this water." This clause which was excluded from the Second Book of 1552 was restored in 1662, although the puritans protested against it as it endorsed the doctrine of transelementation.

Other suggestions were treated with like contempt, not only in the Communion Service, but even where both parties might seem to have agreed, as for instance in the Litany, where the Puritans desired the prayer against *sudden death* should be changed to "From dying suddenly *and unprepared*"—but it was denied.

King Charles called upon all the clergy to subscribe to his book, but upwards of two thousand, or about *one-fifth* of the clergy of that day had conscience enough to refuse to do so and were driven from their pulpits.

While some in this and the previous reigns of whom it may be said that they interpreted the P. B. by the second book of Edward, and became gradually known as Low Churchmen, others who could not draw that distinction were driven out and forced as it were to become Presbyterians, Congregationalists, Baptists, etc.

In the reign of William the Third, in 1689, the P. B. was again revised. The Committee consisted of ten bishops and twenty divines, all eminent for their learning and piety. This P. B., revised by Evangelical Protestants, was encouraged by the king, but as a vast majority of the clergy were semi-papists (made so by King Charles' P. B.) they rejected this Revision and it was never proposed to Convocation.

After the American Revolution a change became necessary in the United States and a revised P. B. was issued in 1785, but was only used four years until 1789 when the present P. B. appeared. The principal reviser was Bishop Seabury who was a Sacerdotalist and to his influence is due the approximation of the Communion Office to that of the Scotch Episcopal Church.

Of the two prayers in the Communion Service after all have communicated, Seabury (for it was probably by his instigation) left out the first which Sacerdotalists will not read, as it contains the words "*our sacrifice of praise and thanksgiving*," but retained the second in which occur the words "holy mysteries" which in the Revised P. B. is "holy ordinance" and in the R. E. Books is "holy supper."

They retained those fasts of the Roman Church of the Dark Ages, Ember-days and Rogations, and in the American Protestant Episcopal Almanac (New York, 1861) for the month of May we read:—

4. Mo. Rogation Day.—Fast.
5. Tu. Rogation Day.—Fast.
6. W. Rogation Day.—Fast.
7. Th. ASCENSION DAY.
8. Fri. Fast.

15. Fri. Fast.

20. W. Ember-Day.—Fast.
21. Th.
22. Fri. Ember-Day.—Fast.
23. Sat. Ember-Day.—Fast.

Including Lent, etc., there are nearly ninety Fasts and about eighty Feasts. Together one hundred and sixty or nearly one half of the year to be *religiously* observed by *Feasting* or fasting. All tending to detract from the Lord's Day.

Is there any authority for this in the N. T.? If so, where?

Within the last few years we have had the Prayer-Books of the P. B. Revision Society first published in England in 1860, and used by the Free Church; of the Reformed Episcopal Church of England, and of the R. E. Churches of the U. S. A. and Canada, (the principal difference in these two being in the prayers for the President and the Queen, etc.) all of which are preferable to the P. B. of the Church of Ireland published in 1878. Besides these are the private revised ones, one of which printed for a gentleman in England for the use of his family, was sent to us a score of years since.

The Revised P. B. of the Reformed Spanish Church, Madrid, 1889, has just appeared. Although not free from imperfections, the Minister is to stand behind the Table facing the people, and this is said to be in accordance with the ancient Mozarabic usage, called also the Isidorian, the Gothic or the Toledan Rite, which use yielded its position against the will of the people to the Roman Rite in the eleventh century. To the Form used instead of our Absolution in Morning Prayer the people reply, craving a like blessing on the Minister (see *Absolution*). There is no "form of indicative absolution" in the Visitation of the Sick,

nor commission to remit or retain sins in the Ordinal.

The Laws of Solon were enacted to continue in force for *one hundred years* only, but we are still satisfied with our P. B. of ~~1692~~. That truly Christian man, Bishop Baring, in his charge in 1860, characterized the Act of ~~1692~~ as one "disastrous in its consequences as it was cruel in its intentions," and it was stated by Neal that if the alterations then recommended had been adopted it would in all probability have brought in three parts out of four of the Nonconformists."

Sidney Smith said, "What human plan, device or invention, 200 years old, does not require reconsideration? If a man dressed now as his forefathers dressed 200 years ago, the pug dogs in the streets would tear him in pieces. If he lived in the houses of 200 years ago, unrevised and uncorrected, he would die of rheumatism in a week. If he listened to the sermons of 200 years ago he would perish with sadness and fatigue; and when man cannot make a coat or a cheese for years together without making them better, can it be said that laws made in those days of ignorance, *and framed in the fury of religious hatred*, need no revision, and are capable of no amendment?"

Preparation for Communion. The Rev. Mourant Brock, in his *Short Chapters on the Sacrament* (London, 1883) says, "'A week's preparation;' who was the inventor of that? 'A fond thing,' we may add, 'and without sure warranty of Scripture.' 'A week's preparation!' And, what then? The Communion, of course. And then? Another 'Preparation,' and again the Communion. And so your life is spent in preparing for the Communion!"

"Is this, do you suppose, according to the mind of GOD? Has He in His Holy Word set no higher object before you than preparation for the Holy

Communion? He has—He has bid you, prepare for eternity. He has told you ‘to gird your loins and trim your lamps, and to be as men *who wait for their Lord.*’ Here is the ‘preparation’ to which, as Christians, we are called—not to a ‘week’s preparation,’ but to a *life’s* preparation. Not to a preparation for the Holy Supper, but to a preparation for *the coming of Christ.* The Supper itself is to be a preparation for this and subservient to it”

“If made meet for His Kingdom in heaven, how much more prepared for His Table on earth!”

Must not the lesser be included in the greater?

To the end, therefore, even to the Coming of the Lord, let us be looking, and not to the Holy Supper, which is only a temporary and shadowy Institution.”

Presbyter. Bishops and presbyters were identical in the early church and were carefully distinguished from the deacons, the *second order* of the clergy.

They of the first order are sometimes denominated presbyters or elders, sometimes bishops, and then again bishops and presbyters indiscriminately. There was no divine right of priesthood, and the Apostles allowed the people to make their own election, and there are on record instances where the people of their own accord and by acclamation elected their own bishops or presbyters. Cyprian, Bishop of Carthage, was so elected A.D. 248; Cornelius, Bishop of Rome in 251; Eustathius, Bishop of Antioch in 310; Athanasius, Bishop of Alexandria in 325; Ambrose, Bishop of Milan in 374; Martin, Bishop of Tours in 375; Chrysostom, Bishop of Constantinople in 398; and Euraclius of Hippo, and Miletus of Antioch.

Cyprian even apologized to his people for appointing one Aurelius to the office of reader on account of

the necessity of the case and without consulting them as he was wont to do.

The first bishops were bishops of parishes, not dioceses, a word of later introduction, and were in fact parish ministers or overseers of their little flocks, and one of them on record was an army chaplain. As we have already shown (see *Bishops*) the Dean of Canterbury calls them incumbents. Ignatius exhorted Polycarp, Bishop of Smyrna, to know all his flock by name, even the men-servants and maid-servants and to suffer nothing to escape his notice. This might have been done in a parish, but not in a diocese. Cyprian made it a duty to have a familiar acquaintance with all his flock. Du Pin drew up a list of *six hundred and ninety* bishoprics in Africa, one of which was only a fort, so that this bishop was only what we would now call an army chaplain! More proofs might be given, but we think this is sufficient to show that the primitive bishops were identical with presbyters, and that they were elected by the people.

Why was the word "suffrages" (*cheirontonesantes*) omitted in Acts xiv., 23? Was it accidental, or, remembering Bancroft's change of *in* to *at* (see *Bowing in the Creed*), as he propounded the doctrine of the divine origin of Episcopacy, we cannot help wondering whether it was intentional, to conceal from the people the rights they anciently possessed.

In the Authorized Version we read: "And when they had ordained them elders in every church."

Tyndale, however, says: "And when they had ordered them seniours *by election* in every congregation," and at least three foreign non-episcopal Bibles agree with him, viz., the French, "Et apres que *par l'avis des assemblées*" (by the vote of the congregation); the Dutch, "En als zij hun in elke gemeente, *met opsteken der handen*" (by holding up their hands);

and the Italian, "E dopo che ebbero loco per ciascuna chiesa ordinati *per voti comuni*" (by public vote).

The Revised Version agrees with the Authorized.

In the next chapter of the Revised Version is also a strange error. "The apostles and the elder brethren" (Acts xv, 23), *the Revisors having here created a new order of LAY ELDERS!* In verses 2, 4, 6, and 22 the Greek word "*Prēsbūtērōi*" is rendered "elders" and why was it translated otherwise in verse 23?

It is correctly rendered in the A. V. "Apostles and elders and brethren," which agrees with the Dutch Bible (A. V. 1637) "The Apostles and the Elders and the brethren." It is the same also in the French (our edition is of 1710), in the German (Luther's), and the Italian (Diodati's).

And yet the Revision Committee were composed not only of learned divines, but also of professors and even bishops! The American Committee desired it to be rendered "The apostles and the elders, brethren," but the English Committee refused. (See *Apostolical Succession, Bishop and Priest.*)

Priest. This is a corruption of Presbyter, prestre, preost; in German and Dutch, priester; and in French, prestre or prêtre. Priests are those who profess to offer up sacrifices for sins, and there are none such in our church as is proved by the Standard P. B., *i.e.*, the Latin sealed book, where a Romish *sacerdos* (priest) is condemned and presbyters are not called *Sacerdotum* but *Presbyterorum*. Even Dr. Hook, who was not a Low Churchman, tells us that priest is simply an abbreviated form of presbyter.

In the N. T. the Greek word *hiereus* is uniformly applied to a priest of the O. T., but never in a single instance is it applied to a Minister of the N. T.

In the second P. B. of King Edward, the word

minister alone was used, but it was changed in many places to priest in Laud's time and by Archbishop Sheldon. In the Canons of 1603, Minister alone is used.

In 1662 the Puritans objected to the word priest in the P. B., but it was retained in direct opposition to their wishes.

Dean Stanley shows that it is the doctrine of the Abyssinian Church (the Episcopal Church who made Pontius Pilate a Saint) that the body of a layman is purified by kissing the hand of a priest.

The Rev. Joseph Bardsley says that in the Coptic Church, in exorcising the devil in baptism, the priest makes the sign of the cross no less than thirty-seven times; nor is this surprising, for they and the people like the Greek Church, cross themselves continually.

A Russian peasant will often cross himself before swallowing his glass of brandy.

Dr. Hook says the Greek secular priests, not having any settled or competent livings, are obliged to subsist by simoniacal practises, and Marsden, in his book on *The Christian Churches*, says of the Russian village priests that "their ignorance is extreme, and their servility and avarice proverbial. It is not uncommon to see a priest who has been publicly whipped, like a miserable vagabond, perform his religious services a few hours after before the parish which witnessed his disgrace."

Mrs. Guthrie says the Russo-Greek priests "are seldom men of birth, a nobleman never entering into holy orders. The secular clergy are coarse, dirty, and in condition little above the peasants with whom they associate. One may occasionally be chosen by a nobleman to reside in his family as chaplain, but they never mix with the family, taking their meals with the footmen."

About says of the Greek priests "The inferior clergy receive no salary from the State. They levy certain portions of the harvest, but they live especially by the altar. They marry, baptize, bury and exorcise for a fee ; they confess people in their own houses for a slight consideration. The business of a priest or papas is sufficiently lucrative without being too laborious, and the greater part of the Greek priests bring up comfortably a little family. If the altar does not yield enough, if the harvest of alms is bad, the papas finds other resources in agriculture or commerce. He tills a field, he opens a shop or keeps a public-house."

In Turkey, our author, among other places visited the monastery of Loukou near Astros. In conversation with the Hegoumenos or Superior the latter said : "We have little to do. When the services are ended and we have chanted all that is prescribed by the Canons and made all the signs of the cross ordered by the Church, our task is finished. I have got a good chest, as you see, and I sing two hours together without tiring. As for the signs of the cross, which is a rather more tiresome exercise I am not one-handed thank Heaven ! My stomach is used to the necessary fasts, and besides I compensate myself on the other days." "This good man talked of his Church as a trader of his shop, and of his prayers as a mason would of his trowel. The *good old men* (*Kalogeroi*—caloyers) that is what the Greeks call the monks of all ages, do not err by excess of cleanliness."

We read About's book in Greece during our second visit to that country, soon after it was published, and believe it to be a faithful picture.

All these Eastern priests, as well as those of the Romish Church, are the equals of our so-called priests

for they have all had Episcopal ordination, and can therefore, claim admission into our Protestant Church.

This was the work of Archbishop Sheldon, who added the "Episcopal clause" to the Ordinal, which gives these priests the right, but at the same time denied the lawfulness of Non-episcopal ordination, previous to which Presbyterian ministers and Protestant ministers of the European Continent could exercise the functions of our ministers without reordination.

The words of the Ordinal are plain, and have never been questioned in the case of R. C. priests. Even a Jesuit, known to be such, could be admitted into our Ministry. "No man shall be accounted to be a lawful Bishop, Priest or Deacon except he be called, tried and examined or hath had formerly Episcopal Consecration or Ordination."

There are bishops now, however, in the R. E. Church, and in some of the Methodist and other Protestant Churches, and the question might be asked whether any of our bishops could legally refuse to receive the Ministers of these Episcopal Churches without re-ordination?

William Whittingham was made Dean of Durham in 1563, though he had received only Presbyterian ordination at Geneva. His appointment was objected to fifteen years later by Archbishop Sandys, but the President of the Council, Lord Huntingdon, held that as the orders of Popish priests were admitted into the Church of England those of Reformed Churches could not be disavowed, and in 1582 Archbishop Grindall granted a license to John Morrison of the Reformed Church of Scotland, which was then Presbyterian.

The S. P. G., when first founded, sought and obtained Lutheran ordination for its missionaries in India when Anglican was not to be had. (See *Apostolical Succession, Bishop, Greek Church and Presbyterian*).

Primitive Church. Some considered this to commence with the preaching of our Lord Jesus Christ and ending with the death of St. John, the last surviving Apostle, in the year 100, but Foxe in his "Acts and Monuments" calls it the next three hundred years after Christ, with the ten persecutions of the Primitive Church, ending A.D. 314.

Processions. Processions were abolished at the Reformation. In the Royal Injunctions of 1547 appears, "They shall not from henceforth, in any Parish church, at any time, use any procession about the Church or Churchyard."

Bishop Horsley said, "Our Church when she separated from the Roman Communion, wisely retrenched the pomp and gaiety of shows and processions. . . . Public worship should be simple without meanness, dignified without pageantry."

Sydney Smith, a Canon of St. Paul's, called Puseyism "A system of posture and imposture, of circumflexion and genuflexion, of bowing to the east and curtsying to the west, with any amount of man-millinery and other tomfooleries;" and Hislop says of Romish processions and banners and singing litanies, etc. (and surpliced choirs are only the thin edge of the wedge), "The very idea of such processions was an affront to the Majesty of heaven; it implied that GOD who is a Spirit 'saw with eyes of flesh,' and might be moved by the imposing picturesqueness of such a spectacle just as sensuous mortals might." (See *Elevation of the Cup* and *Paganism*).

Purgatory. The early Christians did not believe in purgatory, and the Greek and other Eastern Churches never did, nor do they now, believe in it. It was introduced into the Roman Church in 998, but

what became of the poor souls who departed this life during the ten previous centuries? The first authoritative declaration of it was at the Council of Florence A.D. 1439.

The Scriptures speak only of immediate transition to happiness or misery precursory to that which soul and body must experience at the resurrection, and no supplications of the living can help them. There are only two states after death, and St. Paul believed that as soon as he was "absent from the body" he would be "present with the Lord."

Mr. Froude says that in Spain on particular days notices are hung up in the churches "'This day souls are taken out of purgatory.' It is an intimation to every one with a friend in distress that now is his time. You put a shilling in a plate, you give your friend's name, and the thing is done. One wonders why, if purgatory can be sacked so easily, any poor wretch is left to suffer there." And observing that these modern practices serve to show on a small scale what once went on on an immense scale, proceeds to show what is thought of them by those who deal in them. "A Spanish novelist of some reputation tells a story of a man coming to a priest on one of these occasions, putting a shilling on the plate and giving the name of his friend. 'Is my friend's soul out?' he asked. The priest said it was. 'Quite sure?' he then asked. 'Quite sure,' the priest answered. 'Very well,' said the man, 'if he is out of purgatory they will not put him in again; it is a bad shilling.'"

Wycliffe ironically declared that the Pope was very uncharitable if he allowed one soul to remain in purgatory when he might so easily deliver them.

Quiet Days. Retreats and Quiet Days have lately been well defined in the *English Churchman*. The

Rev. S. G. Potter, D.D., says "they are pure pharisaism, ascetism and essentially Romish, and as surely anti-Christian. They savour of voluntary humility, forbidden and denounced by St. Paul in Col. ii, 18." The Lord Jesus says "When ye pray, enter into your closet and pray to your Father in secret," and "Where two or three are gathered together in my name I am in the midst of them." What need, then, for this pomp and vain pretence before the world, ushered in with advertisement and parade of soi-disant sanctity? Besides, they tend to generate the idea of formalism in putting off the work of the flesh."

Another correspondent (but we have not room for the whole) says "Retreats and quiet days are essentially Romish, being a part of the old monkish systems originated by Rome. As such they form part of the famous conspiracy formulated by Dr. Pusey and others, to bring the Established Church into the Roman fold. Few of the Evangelicals who have attended these from time to time during the past few years have remained in the old paths of McNeile and Close."

"Such attendance has done much to level up Neo-Evangelicalism, as the famous conspiracy programme laid down, to a species of negative sympathy with what is called earnest and spiritual Ritualism. Several Evangelical clergymen who found the spell upon them have discontinued attendance, and so have escaped Delilah's snare."

"The staunchest Protestant champions to-day in the ranks of the clergy are those who have never attended Retreats or Church Congresses. Protestant congregations notice a change in their clergy after their return from these retreats, and very often the first signs of alienation then appear. Bishops are in favor of them because they tone down the asperities

and help to promote union and fraternal concord amongst the various schools of thought. Holy Scripture nowhere encourages such retreats. Elijah was sent away alone, and Paul was led into Arabia alone. Our Lord was alone in the wilderness. Companies were for public not private humiliation, or for solemn league and covenant in broad day light. 'Alone with God individually, is the Scriptural idea of a quiet day'"—and not under a clerical who quietly directs the thoughts of the people just as he perhaps hopes to do later on in the confessional.

A retreat may still seem to some as trivial, but some years ago *The Record* said "One rood screen and one retreat may not, perhaps, be esteemed much in a church, but one case of scarlet fever may in its progress decimate a population. It would be thought a serious thing to pass over a case of rinderpest because it was solitary," and the *English Churchman* remarks "When grapes grow on thistles, then, and not till then, can Protestantism be promoted by Clerical Retreats, organized by Romanizers."

Real Presence. "The doctrine of the Real Presence," as the Rev. Hely H. A. Smith says, "is necessary to give consistency to the pretensions of priestcraft. To offer a piece of bread is an evident absurdity: hence arose the monstrous fictions of transubstantiation and consubstantiation, heresies expressly condemned by the English Church." "What saith the Scriptures? And now I imagine the opponent to stand forth and echo triumphantly, aye—What saith the Scriptures? Did not Jesus Christ say 'This is My body,' and did not Christ mean what He said?' Such an argument is only child's play. The same Lord Jesus that said 'This is my body,' said also 'I am the Door:' was He therefore a real door? He said

'I am the Vine : ' was He therefore a tree ? ' I am the Good Shepherd : ' was He literally one ? John the Baptist said ' Behold the Lamb of God . ' Did those who looked see a lamb or a man ? Christ on the cross said to His mother ' Woman, behold thy son , ' but John was not her son . When we point to a dot on a map and say ' this is London, that is Paris , ' who believes that those populous cities are to be found on paper ? When a man points to a portrait and says ' that is my father , ' who thinks for a moment that he means to imply a ' real presence , ' that he wants us to believe his father is actually there in *propria persona* ? "

Travers Hill says " If Christ really meant that the bread became His very body and the wine his very blood, it was the only miracle he ever performed where the spectators had not visible proof of what He said . In all His miracles there was a visible change affected—the dead man *lives*—the disease *vanishes*—the sick man *becomes healthy*—the lame *walk*—the blind *see*—the dumb *speak*—the water *becomes real wine* ; but in this case the bread does not become flesh, neither does the wine become blood under the hands of Christ ; for He Himself spoke of the wine after the blessing as the fruit of the vine ; still less does it under the benediction of the priest ; but the elements remain as they were before, real bread and real wine, sanctified by being used in remembrance of the great sacrifice of His real flesh and blood on the cross *once for all* . "

" A miracle is something done of which the senses have proof, though they may not be able to understand the mode of operation ; but here nothing is done by the priest, only something asserted to be done, of which the senses have proof positive to the contrary . "

The following clause in the Articles of 1553 was wholly omitted in Queen Elizabeth's time, and strange to say has never been restored ; " For as much

as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time in many and diverse places. And because (as Holy Scripture doth teach) Christ was taken up into Heaven, and there shall continue until the end of the world, a faithful man ought not either to believe or openly to confess the real body presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper."

There is, however, truly a Real Presence, as well in an Irish shanty as in a Royal Palace, and we have our most blessed Lord's word for it—but it is not a bodily presence, nor is it in the Sacrament—"Where two or three are gathered together in my name there am I in the midst of them." (See *Communion* and *Transubstantiation*.)

Relics. Few Protestants have any idea to what extent the worship of relics is carried on in the Church of Rome. We ourselves have never forgotten a visit to a church in Milan many years ago, when a youth, in company with some Romanists, when a priest took out of an opening in the wall behind the altar, a hand and arm covered with its dried up flesh and skin, almost black in color, and as the place where it was kept was probably damp the relic appeared to be slightly moist or greasy, like a side of bacon, and had on it a little mould. Still our companions kissed this disgusting object without hesitation.

Every altar in a R. C. Church must contain some relic, and in many cases the number is large, for frequently fragments of bones are shown not larger than a sixpence.

Calvin in his *Treatise on Relics* says, "As every,

even the smallest R. C. Church has a heap of bones and other small rubbish, what would it be if all those things which are contained in two or three thousand bishoprics, twenty or thirty thousand abbeys, more than forty thousand convents, and so many parish churches and chapels, were collected in one mass?"

The blood of our Lord Jesus Christ was exhibited in many places, but not satisfied with the simple blood only, they showed in the Church of the Lateran the blood mixed with water that flowed from His side. At Orleans they had the wine obtained by the miracle at Cana, and the priests were accustomed once a year to give those who brought offerings a small spoonful, saying that they should taste of the very wine made by our Lord at this marriage feast, and that the quantity never decreased, the cup being always refilled.

Of pieces of the cross there are enough for a ship's cargo! This was never denied, but as in the above case it was said that whatever quantity of the true cross was cut off its size never diminished. At Brescia they even showed the identical cross which appeared to the Emperor Constantine,* but the people of Constance opposed this claim maintaining that this cross was preserved in their city.

The coat, the crown of thorns, the sponge, the reed and every thing else was multiplied in like manner. The coat without seam of Treves is the most widely known, but it was said there were eighteen others. Many of these relics were destroyed at the the Reformation and also during the first French Revolution.

The Virgin's wardrobe has also produced an abundance of relics. At Perusa (Perugia?) they even showed her wedding ring, and at Tortosa in Spain

*It must be remembered that Eusebius, when relating the story of this vision or dream, says it was a *luminous cross in the sky!*

they have her girdle which was brought down from Heaven by herself in A.D. 1178. Another of her girdles was formerly preserved in Westminster Abbey.

At Messina they show an autograph letter from the Blessed Virgin, but at Teormina, also in Sicily, they possess a letter written by San Diavolo (St. Devil) to which they evince great devotion, on the principle, probably of having a friend everywhere. "Where they have been able to find such a saint" says Count Arrivabene, "I cannot say; but, *judging from what I heard from a priest at Messina*, both letters are genuine and their authenticity indisputable."

This letter writing is however a very ancient fraud. Robertson says "In praying to the saints, as formerly to the heathen deities, it was usual for their votaries to promise, that if they would grant the petitions addressed to them, their altars should be richly adorned and candles should be burned in their honour, but to threaten that otherwise the altars should be stripped and the lights extinguished. . . . In cases of difficulty, the advice of the saints was asked, sometimes by prayer, to which an answer was vouchsafed in visions; sometimes by laying a letter on the grave or altar which contained the relics of the saint, *with a paper for the expected answer*, which if the saint was propitious was given *in writing*, while otherwise the paper was left blank.

In 875 Charles the Bald, King of France, founded a convent in Aquitaine, in which was deposited a relic so exceedingly horrible that Conder does not dare to mention it in English but only refers to it in Latin.*

At Toledo, in Spain, they have a chasuble made of *heavenly cloth*! The Blessed Virgin was so much pleased with the church dedicated to her that she de-

*Conder's Stone Lore, or the Monumental History of Palestine, London, 1886. Page 318.

scended in person to visit it, bringing with her own hands a beautiful chasuble *formed of heavenly cloth*, and she was so charmed with her statue that she kissed it, thus bestowing upon it the favor of working miracles.

The holy sudary (*sudarium* in Latin) or sheet in which Christ's body was wrapped, is a large sheet on which is a complete likeness of the human body, being the pretended stamp or mark left upon it. There was one at St. Peter's in Rome, and others at Carcassonne, Nice, Aix-la-Chappelle, Treves, Besançon and at least six other places. Upon that at Turin is painted in a reddish color a double likeness of a human being, *i.e.*, as seen from before and behind, and they say it was saved by a Christian at the taking of Jerusalem by Titus. St. John, however, tells us that our Lord was buried in the manner of the Jews to bury, which was to wrap the body in a sheet to the shoulders and to cover the head with a separate cloth. St. Peter saw the linen clothes, and the napkin that was about His head wrapped up by itself. How then did the head appear upon the sheet? It is evident the manufacturers of this relic did not read St. John's Gospel.

The kerchief having the Lord's likeness, called the St. Veronica, has been so frequently described that it would be tedious to repeat it here.

At Amiens they showed the face of St. John the Baptist, and there was another at St. Jean d'Angely, but over a dozen complete heads of the Baptist were formerly shown, the most important of which was sold by Pope John XXIII. to the Venetians for 50,000 ducats, but the people of Rome would not allow this wonderful relic to quit the city, and the Pope was obliged to rescind his bargain. Besides this, moreover, the town of Toulouse boasts of the possession of his entire body, and there is another at Verona—and

yet St. John was a common man in comparison with the noble baron !

St. James is the patron saint of Spain, and Santiago is called *Il Barone* or the Baron. An humble fisherman would never suit the blue-blooded Spaniards. They say therefore that he was a noble baron who owned boats and fished for his amusement.

Everyone has heard of St. Ursula of Cologne and the eleven thousand virgin martyrs whose skulls are still exhibited, and which skulls were undoubtedly collected out of charnel houses centuries ago. The origin of this absurd legend is ascribed by some antiquarians to the following inscription found on a tomb :—

“ ST. URSULA ET XI. MV.”

i.e., St. Ursula and 11 *martyres virgines*, which eleven *martyrs* through ignorance or wilful deceit has been converted into 11 *millia* or thousand virgins ; reminding us of the modern blunder in Spain, when a broken stone bearing the letters S VIAR was discovered. St. Viar a new saint, was the cry, and his fame was spread abroad. The antiquarians, however, soon laughed at the superstition. It was a broken portion of an inscription to a Roman prefect or overseer of the highways, and when complete was *Prefectus S VIARUM. Prefectus viarum*—Overseer of roads !

St. Denis is the patron saint of France and his body is preserved in the Abbey of St. Denis near Paris, but he has another body at Ratisbon, in Germany, and in the latter part of the last century Ratisbon instituted a lawsuit at Rome to prove that theirs was the true body, and the justice of their claim was established by a decision of the Papal Court delivered in the presence of the French Ambassador. St. Denis, who is said to have been beheaded,

was represented holding his head in his hand, as an emblem of the manner of his death, and we believe all legend writers say that when he was beheaded he picked up his head and walked away with it.

Hyslop proves that this Denis, who is called in the Calendar Denys and in the Roman Calendar (Oct. 9) Dionysius, is neither more nor less than Dionusus or Dionysus, Judge or Ruler of men (as translated by Cory), the Assyrian title of Bacchus! Bacchus was canonized as St. Bacchus the martyr. His day in the Roman Calendar, Oct. 7, at about which time the old Pagan Romans used to celebrate what was called the "Rustic Festival of Bacchus."

St. Sebastian is perhaps one of the most favored of the saints, for he had a complete body at Rome, a second at Soissons, a third at Peligny near Nantes, a fourth at his birth-place near Narbonne, besides which he had a head only at another church in Rome, another at Toulouse, an arm at Angers, another at Toulon, a third at Auvergne, a fourth at Monbrisson, and undoubtedly many more, for we have only referred to France and Italy, so that this saint had at least four complete bodies besides the two *extra* heads and four *extra* arms.

It must be remembered that all this multiplication of saints occurred when there was but little intercourse with different nations, and centuries before Europe was drawn together by a network of railways.

Professor Draper, of New York, says (and we shudder as we copy it), that in a monastery at Jerusalem "they presented to the believer one of the fingers of the Holy Ghost."

At Geneva they had the famous St. Greal or Sangreal, which was the cup used at the Last Supper. It was made of a *single emerald*, but when the French

took Genoa, in 1800, they examined this priceless relic and found it was only green glass!

At Naples they still on his day show the blood of St. Januarius, and if it liquifies in its bottle it is the sign of a prosperous year. During the French occupation at the commencement of the present century, the French Governor was privately informed that the priests were keeping it solid in the hope of exciting the people to revolt. He immediately sent an officer to say that if the blood did not liquefy he would know the reason why, and the blood flowed forthwith. They were wiser in 1860, when Garibaldi entered Naples. Noon was the hour at which the process of change from congelation to liquefaction usually took place, but this day (Sept. 19), to the astonishment of the pious inhabitants, at nine o'clock in the morning salvos of artillery from the fort announced that the saint had approved of the downfall of the Bourbon dynasty, by a three hours advance in the time of the performance of the miracle. The general opinion, however, was that Garibaldi had sent his orders which the Archbishop was afraid to disobey.

Bishop Ryle tells us that among other wretched relics at Bury St. Edmunds in Suffolk they showed *the parings of St. Edmund's toe-nails*.

Nail-parings! Babylonism again. As for the origin of this mystery we must go to the fountain-head of iniquity! Well did the prophet Jeremiah say, "Babylon . . . that made all the earth drunken: the nations have drunk of her wine: therefore the nations are mad."

Conder says "the superstition as to nail-parings, mentioned in the Babylonian Talmud, seems also connected with that recorded in the Zendavesta. Treading on a nail-paring was treading on dead matter, which defiled the living. To the present day Jew-

ish women hide their nail-parings. The Esthonians believe that the nail-parings, if not blessed, formed the visor of the devil's helmet, and in the Edda we read of a ship with demon crew sailing earthward in the last day, and built entirely of dead men's nails. In America many believed that the soul would after a time return to its bones, take on flesh and live again, and Garcilasso de la Vega says the Peruvians were so careful lest any of the body should be lost that they preserved even the parings of their nails and clippings of their hair.

Bishop Ryle refers also to the blood of Christ at Hales in Gloucestershire, and the famous Rood of Grace at Boxley in Kent. A miraculous circumstance attended this first relic; the sacred blood was not visible to any one in mortal sin, but at the dissolution of monasteries the whole contrivance was detected. One side of the vial, which was filled with the blood of a duck renewed every week, consisted of thin and transparent chrystal, the other of thick and opaque. When any rich pilgrim arrived they showed him the dark side till the Masses and offerings had expiated his offences; and then finding his money, or patience, or faith, nearly exhausted, they made him happy by turning the vial.

The lips, eyes and head of the Boxley crucifix moved on the approach of its votaries. Hilsey, Bishop of Rochester (who was previously prior of Dominican friars in London), broke the crucifix at St. Pauls cross, and showed the people the springs and wheels by which it had been secretly moved. These moveable figures and weeping Madonnas furnished with a wet sponge inside of the head, were by no means uncommon. At Worcester there was a huge image of the Virgin which was adored with special veneration, but when the Royal Commissioners had stripped it of its

wrappings it turned out to be no virgin at all, but the statue of an old bishop.

St. Duthach was the patron saint of Tain in Rosshire, Scotland. Not only his bones but his very shirt was preserved there, and such marvellous powers were ascribed to it that the Earl of Ross wore it for protection at the battle of Halidon Hill in 1333. He was slain, nevertheless, but the English courteously returned the shirt to St. Duthach's Church. Whether its reputation as a life-preserver was then damaged or no, we are not aware.

One of the most extraordinary collections is at Cisco in Corsica, where, according to Morris's *Corsica*, in a very old church dedicated to St. Catharine, and which is quite a famous shrine of pilgrimage, they had among other curious relics *a piece of the clay of which Adam was made; a couple of almonds from Paradise; Aaron's blossoming staff; a fragment of the manna of the desert, and of the coat of skin worn by John the Baptist; a part of the cradle of the infant Jesus Christ, and the rod with which Moses divided the waters of the Red sea!*

At Rome, at the Church of Santa Croce in Gerusalemme, as another writer says, "I saw on the wall a writing in a frame which proved to be a list of the holy relics contained in the church. I was curious to see them . . . and, drawing near, read and copied what I now almost fear to write. . . ."

"A piece of the rock on which the Almighty rested when he wrote the Law of Moses."

"The rock on which Christ stood when He ascended into heaven"—and among many others, "The finger which Thomas thrust into the side of Jesus."

Perhaps it may not be out of place to mention here that in Sir Thomas Moore's Works (1528) is an account of a remedy for the stone performed at the

Chapel of St. Waleries in Picardy. He says, "For like as in other pilgrimages ye se hanged up legges or armes, or such other partes, so was in that chapel all their offerings were. . . ." He describes also the operation performed "*at the aulter's ende*," which I dare not reprint, only wondering that Sir Thomas, who was opposed to the Reformation, and who seems, moreover, to have doubted the efficacy of the remedy, should have published such a damaging story.*

A horrible fraud was a carved wooden image of the Saviour that one of the Popes even did not hesitate to spurn with his foot, for by a mechanical trick drops of fresh blood were made to trickle down its side. It was probably Pope Sixtus V. who, Canon Trevor says, was "after the Romish fashion, devout," for Gallenga when relating this only quotes, as if it was a well-known saying:—

*"Papa Sisto
Che non perdono nè anche a Christo."*

This, however, was no novelty. Robertson says, "Leontius, Bishop of Neopolis, in Cyprus, at the end of the sixth century, eloquently defends the worship of images, in token of honor towards those whom they represented; and he speaks of miraculous images from which blood trickled."

But, save only the autograph letters already referred to, none of the relics, of which we are aware, not excepting the Holy Coat of Treves, and we may add the *equally holy* Coat of Buddha in India, had any marks or initials, save and except only the under garment of the Virgin of Berri in the South of France, and this latter we think must therefore bear off the palm!

Before the first crusade a Martigao named Gerard

*The whole is given in Horne Tooke's *Ep̃a Pt̃r̃ö̃enta*, or the *Diversions of Puiley* London, 1860, page 327.

Tengue, who was afterwards canonized, founded the Order of the Hospitallers of St. John of Jerusalem. After the capture of Jerusalem in 1099 he received for his share of the relics the chemise worn by the Blessed Virgin on the day when she was saluted as the mother of Christ by the angel Gabriel. A relic which was considered exceedingly valuable from the unquestionable mark of authenticity which it bore in the shape of the initials M T and L, which were deciphered in the corner, and which evidently signified *Mary of the Tribe of Levi*!!! The hospitallers became knights, and when they removed to Rhodes in 1310 took the title of Knights of Rhodes. After the capture of the Island of Rhodes by the Infidels in 1522, the knights removed the bones of their founder, together with this relic, to France where the latter was claimed by the towns of Martigue (the founder's birthplace) and Berri, but was adjudged by the Archbishop of Arles to the latter town, and from that time, that is to say from about the middle of the sixteenth century, this chemise was exposed to the faithful every year on the feast of St. Mary until the first French revolution, when it disappeared, no one knew whither.

It may be said these are all tales of by-gone days, but did not Cardinal Newman publish his belief in the alleged miraculous powers of relics and in the winking Madonna in the Roman States, and that too in a day when almost every child's wax doll opens and shuts its eyes?

Are not Notre Dame de la Salette and Notre Dame de Lourdes in France and Our Lady of Knock in Ireland modern idols, and is there not a multitude of such, and of relics, not a few of which are in the Province of Quebec. St. Anne de Beaupré appears to be a favorite there now, and we hear of so-called "miraculous" cures performed there. No doubt cures are

sometimes effected, but it is the work of the imagination alone. Faith cures, as they are sometimes called. No principle is more familiar to all physicians than that the apprehension of a disease is a pretty sure way to bring it on, and that the firm belief in a cure is a very effectual help to the physician. (See *All Saints and Calendar.*)

Reredos. Implying that the holy Table is a fixed altar, which is not, but on the contrary a table in the ordinary sense of the word, on legs and moveable.

As the *Church Intelligencer* says, it is intended "to make the table to look like a fixture or 'sideboard' for the display of flower-pots and candlesticks, and in this way to suggest to the unthinking that it was never designed by the Founder of the Covenant-feast for a Supper-table."

Sometimes the reredoses are of sculptured stone, bearing imagery, and if so they are contrary to the second commandment. (See *Altar and Communion Table.*)

Reserved Sacrament. Our twenty-eighth article says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (See *Elevation of the Cup.*)

Retreats. (See *Quiet Days.*)

Ritualism. The whole system of ritualism was ably described by the late venerable Bishop McIlvaine as being "One of church instead of Christ—priest instead of Gospel—concealment of truth instead of manifestation of truth—ignorant superstition instead of enlightened faith—bondage wherein we are promised liberty—all tending to load us with whatever is

odious in the worst meaning of priestcraft, in place of the affectionate, enlarging, elevating and cheerful liberty of a child of GOD."

Rogations. These litanical, processional and fasting days were instituted not even by a Pope, but only by a R. C. bishop.

The Pagan Romans were fond of processions, one of which was changed to Candlemas, another to St. Mark's Day, another in honor of the goddess Ceres was called Ambarvalia, because the victims were carried around the fields, and still another was called Terminalia, in honor of the god Terminus, who was considered the guardian of fields and landmarks. In the year 460 (some say 452), on account of national calamities, these last were changed to Rogation Days (*rogo*, to ask or beseech) by Mamertus, Bishop of Vienne, in France, and in imitation of the Pagans the clergy, attended by men and boys, marched through the fields singing and supplicating blessings upon the fruits of the earth. They soon became common, and were introduced in England as early as A.D. 847, and were there also called Gang days or Walking days. As they walked through the fields the clergy, at certain places called Gospel trees, read *in Latin* (!) a part of the Gospel, and in a Dialogue of the year 1554, quoted by Brand, we read, "What say ye to processions in Gang-daies, when Sir John* saith the Gospel to our corne fields?" The reply is "As for your Latin Gospels read to the corne, I am sure the corne understandeth as much as you, and therefore hath as much profit by them as ye have, that is to sai, none at al," and in 1570, a minister named Kethe complains that in Rogation Week they had their "Gospelles at superstitious crosses *deck'd like idols*."

*Priests were sometimes called Sir.

A very important part of these *Religious* Litanical Processions was not only to whip but even to cruelly abuse some of the boys at the bounds of the parishes to impress upon them the situations of the boundaries. In the Churchwarden's Books at Chelsea is the following entry in 1679:—

Spent at the Perambulation Dinner..	£3 10 9.
<i>Given to the boys that were whipt ..</i>	4 0.

In Hone's *Year Book* it is said that a man if asked if such a stream were the boundary would probably reply, "Ees, that 'tis, I'm sure o't, by the same token that I were tossed into 't, and paddled about there like a water-rat, till I were hafe dead," and Sir Henry Ellis, revisor of *Brand's Antiquities*, says in 1849, "Bumping persons to make them remember the parish boundaries has been kept up even to our own time."

Marriages were prohibited from the first day of Rogation week until Trinity Sunday—about twenty days, but of course dispensations could always be obtained—*for a consideration!*

We have enlarged upon this subject because although at the Reformation prayers for this season were abolished, still we must fast on those days, for the *seed* remained in the Calendar, and in 1880 the Synod of the Diocese of Niagara, not satisfied it seems with fasting only, memorialized the Provincial Synod held at Montreal in favor of prayers for this French R. C. bishop's institution.

It is passing strange, but in the Prayer Book Revised, although they wisely omitted the Table of Fasts they retained the Table of Feasts, including Rogation Sunday—but we Englishmen have the reputation of being fond of good dinners, and why not when our P. B. tells us "All Sundays in the year" are Feast Days.

Roman Church. The whole structure of the Papal Authority is built upon the claim of "Succession to St. Peter," and this authority is asserted for the sake of the primacy supposed to be developed upon him in the text "Thou art Peter and upon this rock will I build my Church."

The first writer who mentions the tradition of Peter's having visited Rome is Justin Martyr, who died about a century after him. He relates a legend that St. Peter went in pursuit of Simon Magus, who after his defeat fled to Rome and was there worshipped as a god, and in support of this story Justin appeals to an image which he had seen in an Island in the Tiber with the inscription "Simoni Deo Sancto."

The Italian proverb was most wonderfully verified in this instance—"Truth may languish but can never perish."

Fourteen centuries after the death of the Grecian philosopher, who died a Christian martyr about A.D. 165, in the year 1574, this very inscription was found on a stone in the Tiber and proves to be "Semoni Sanco Deo Fidio Sacrum." Justin who did not understand Latin, was either imposed upon or the stone may have been pointed out to him by some one as ignorant as himself, for the dedication is not to Simon but to the twin demi-gods Semo-Sancus.

Irenæus in a work written about the time of Justin's death, is the next who mentions it, and he says that *according to tradition* the Church of Rome was founded by Peter and Paul. Dionysus, bishop of Corinth, about A.D. 180, calls the Roman and Corinthian churches the joint planting of Peter and Paul; but the bishop was mistaken with regard even to his own church, which was founded by Paul. Garbling was not uncommon even then, and this bishop complained of the falsification of his works.

The Church of Rome says that Peter was the first Pope and that he held the pontificate for twenty-five years from A.D. 42 to A.D. 66.

The N. T., however, shows that Peter was in Jerusalem about the year 42, when Paul visited him there. Then he went to Lydda, and to Joppa, and to Cæsarea, and "elsewhere." This last could certainly not signify Rome, for after naming the not very important town of Lydda the capital of the world could not have been slurred over as "elsewhere."

In 44, he was imprisoned by Herod Agrippa. In 56, he was present at the Apostolic Council held in Jerusalem.

After all this detail, if he was bishop of Rome at the time why does not the N. T. say so?

In 58, Paul wrote his Epistle to the Romans from Corinth, and if Peter had been bishop of Rome would he have passed him over in silence? He greets many persons but does not name Peter who called Paul his beloved brother.

In 60, Peter wrote his Epistle dated at Babylon, and here the Roman Church are in a dilemma, and rather than allow that Peter was not then in Rome they prefer to allow this was the Great Babylon of the Apocalypse, striving however to avert the point of the Divine wrath pronounced against it by distinguishing between Rome as a Pagan city and Rome as a *Christian church*, and that the woes pronounced were against the former. But Great Babylon was then unknown, for Peter wrote in 60, and the Revelation was written in 96,

Babylon was in existence in the first century according to Strabo, and not void of inhabitants, although desolate in comparison with the great city of Nebuchadnezzar. It appears to have been then an important Jewish colony for Lightfoot says, "it was

one of the greatest knots of Jews in the world," and St. Peter was not the Apostle of the Gentiles, but the minister of the circumcision.

Peter wrote two Epistles only, the first from Babylon to the "dispersed" in Asia Minor. The second in 66, not dated but apparently from the same place and evidently to the same to whom the first was written. No allusion is made in either to Rome.

About 62, Paul arrived in Rome and met the Christians of that city, but Peter's name is not mentioned. He remained there two years in his own hired house. Had Peter then been Pope would he have allowed his beloved brother to live in lodgings?

Paul wrote five Epistles from Rome, viz., to Philemon, the Colossians, the Ephesians, the Philippians and one to Timothy, but not a word about Peter, although he refers to as many as twenty-seven persons by name. In his last, written shortly before his martyrdom, he says, "Only Luke is with me." He says too, "At my first answer no man stood with me, but all men forsook me."

According to the Roman Church, Peter was then in Rome. Did he then forsake his brother Paul in his affliction? Should it be said that Peter was himself then in prison why did not Paul mention that his co-Apostle was confined, in the same way in which he informed Philemon of the imprisonment of Epaphras?

After the Holy Scriptures we naturally look to the "Apostolic Fathers", whose writings are almost the only records we have of the first two centuries after Christ. These were Clement, Polycarp, Ignatius, Barnabas and Hermas, but in none of them is there any evidence as to St. Peter's residence or episcopate at Rome. Not a single sentence corroborative of the Papal claims.

The Roman Church say that Peter was martyred

by the Emperor Nero, A.D. 67-8, but for this there is no proof whatever—it is tradition—tradition alone! No wonder that in that Church tradition is placed on a level with Holy Scripture!

Moreover until within a few years only it was a standing tradition *that no successor was ever to attain the "years of St. Peter,"* but the late Pius the Ninth finished that tradition.

Papias is sometimes quoted, but all that we know of him is from Eusebius, who only speaks of his works as having a traditional existence. "*There are said to be five books of Papias,*" and that he recorded on hearsay, "strange tales, and some other things rather too fabulous," and deploras the effect of his testimony on those that came after him. His works were lost before the time of Eusebius.

Eusebius who died A.D. 328, is called the Father of Ecclesiastical History and he confesses to attempting to travel a "trackless and unbeaten path" and professes to do no more than to give at intervals certain traditions that were current in his day and the names of authors who were said to have been associated with the traditions. He tells us that it is *not improbable* that the relics of Peter were found in Rome in the time of Nero. *Not improbable* it was thought less than three centuries after his death, and therefore *not certain*! Augustine's words a century later are "People say (*Dicunt homines*) that the body of Peter is in Rome" and further on he adds "The body of Paul is there." Of Peter it is a report only, of Paul a fact.

As Canon Trevor says "not a particle of historical evidence exists that the Apostle Peter ever visited Rome at all, while the legend of his death and burial there are contrary to Scripture and to common sense."

The primacy of Peter was never heard of during

the first three centuries of the Church and must have been unknown at Rome, itself when St. John's church ranked above St. Peter's.

Origen (died about A.D. 255) says "The rock is every disciple of Christ. If thou thinkest that the whole Church is built by GOD upon Peter only, what dost thou say of John, the son of thunder, and every one of the other Apostles? Or shall we dare to say that the gates of hell were not to prevail specially against Peter? Were they, then, to prevail against the other Apostles and the faithful?"

Chrysostom (died A.D. 407) says, "'Thou art Peter and upon this rock I will build my church,' that is on the faith of his confession."

Rufinus, who was next to Jerome the most learned biblical scholar of his age, and who died in 410, says, "The Lord Jesus Christ is both the Rock and the Head. Concerning this rock the Lord Himself said, 'And upon this rock I will build my church.'"

Jerome (died A.D. 420), says, "On this rock the Lord founded His church; from this rock the Apostle Peter obtained his name. . . . 'And I will give you the keys of the kingdom of heaven.' Bishops and presbyters not understanding this passage assume to themselves something of the superciliousness of the Pharisees, thinking that they can condemn the innocent and absolve the guilty."

Augustine, the great Bishop of Hippo (died A.D. 430), explains the text more clearly, and among the moderns "Janus" says "Of all the Fathers who interpret these passages in the Gospels (Matt. xvi. 18, John xxi, 17), not a single one applies them to the Roman bishops as Peter's successors."

For the rest we refer to the articles on Apostolical Succession, Auricular Confession, Brotherhoods, Lent, Priest, Relics, etc., only adding in conclusion that

Bishop Wordsworth once said, "The Holy Spirit forbids us to look for *union* with the Church of Rome. We cannot unite with her *as she is now*, and it forbids us to expect that Rome will be other than she is. It reveals the awful fact that Babylon will be Babylon to the end."

Rood Screen. This was a screen separating the chancel from the nave, across the chancel arch, on which was placed the rood or crucifix with figures of the Blessed Virgin and St. John on either side.

Rood screens originated in the Eastern Church and date their origin from the earliest ages when the "discipline of the secret" was observed, and when the ceremonies of the communion were held to be of such a sacred and mysterious nature that it was not permitted to the communicants to reveal what took place.

The images were taken down at the Reformation, but unfortunately the screens were in many cases allowed to remain, but why should we have them in newly built churches? The architects will of course recommend them and everything else of the kind, as the simpler and more Protestant a church is, and the more in accordance with St. Paul's words that GOD is not worshipped by men's hands, so much less will be their commissions.

We remember when an aged friend had agreed to preach for a brother clergyman on a Christmas day. The day previous as he was passing the church, the doors being open he entered and saw to his surprise a rood screen of evergreens about eight feet high. He immediately notified the Rector that he could not officiate the next day as the temporary affair was the thin edge of the wedge, for he had seen a similar case in England where such an one was made, the people were led to consider it the proper thing, and soon after

when restoring the church a real rood screen was erected.

Rood screens were probably not known in the United States half a century ago, as they are not mentioned in Staunton's *Church Dictionary*.

While this work was in press we saw in the London *Church Intelligencer* an address by the Rev. A. Haworth, who said: "Gates were now being put up in the chancel, so that the vulgar could not enter. The layman must not go into his church—only the petticoated choristers and the ministers must go in. They were going back to the time when it was said in the Homilies: 'They peeped and muttered through the gratings.'" (See *Chancel and Crucifix*.)

Sacraments. Christ ordained two sacraments only, viz., Baptism and the Lord's Supper, as we read in the Articles.

In 1439, however, the Romish Church declared there were seven, viz., confirmation, penance, orders, matrimony, and extreme unction, and a century later (1546) placed tradition on a level with Holy Scripture. At the Reformation we retained only the two appointed by our Lord, but the Romanists in our Church wish to see a return of the exaltation of the sacraments and a closed Bible, even as Baptist Noel foresaw at the commencement of the Puseyite movement (see *Ambassador*), when he said:—

"Sacraments the priest extols,
For it is he each rite controls,"

and quite lately the Rev. George Everard of Dover says, "One of the latest developments of Ritualistic teaching is *to disparage the authority of the Word, and to teach men that it is not necessary for Christian men.* With the idea of exalting the authority of

the church, they do not hesitate to put aside the Word of GOD as only of secondary importance. I take the printed report of a meeting of the E. C. U. at Clifton, where one of the leaders of the party made these remarks: ‘*The Bible was not generally necessary to Salvation. It was most helpful, and no one of them could but feel that it was a most serious detriment of their spiritual life if they were without the volume; and yet, just as the church existed without the New Testament, the church could exist without the Bible. It was the Sacraments which were necessary to salvation—the Sacraments which were administered by the church.*’”

This differs widely from the Catechism. “How many Sacraments hath Christ ordained in his church?

Answer. Two only as generally necessary to salvation. . . .”

Generally necessary, that is to say, *not universally—not absolutely*—as the E. C. U. would have us believe. (See *Communion, Preparation and Wafers*).

Sacrarium. Another term for a so-called “Sanctuary.”

Sanctuary. A term applied to the chancel because the Real Presence is supposed to be there; but there is no Holy of Holies in the present dispensation. (See *Chancel*).

Separation of Sexes. This was a custom of the early church, which may probably have been derived from the usages of Jewish worship, or it may be simply a feature of Oriental life and manners, where females were kept in greater seclusion than in the West. But why revive such a custom now? (See *Chancel*.)

Sisterhoods. Deaconesses were a recognized order in the Apostolic times. They were not to be admitted until sixty years of age, although later, forty years was allowed in some cases. They continued to exist until the fourth or fifth century, when they ceased to bear order in the Church, and vanished into the cloisters. This is the origin of sisterhoods.

The secrets of Nunneries have often been disclosed. As early as the fourteenth century, "The Revelations of St. Bridget" appeared, and these "Revelations" were subsequently recognized by the councils of Constance and Basil, and by three popes. Describing the convents Bridget writes:—"The doors through which the sisters are pleased to afford an entrance to clergymen and laymen, are open even at night" And Clemangis, a Romish doctor of divinity in Paris, about the same time, when pleading for a Reformation, describes the sisterhoods of his day, in words which are too gross for quotation, and Bishop Ryle says, the discoveries made by Henry VIII's Commissioners, of the "goings on in many of the so-called religious houses, were such as it is impossible to describe. Anything less 'holy' than the practice of many of these 'holy' men and women in their professedly 'holy' retreats from sin and the world, the imagination cannot conceive."

Even in the present century, Roscoe, in his life of the reforming Italian Bishop de Ricci, shows nunneries had not improved. In a French history, "*Vie de Scipion de Ricci eveque de Pistoia et Prato*," published at Brussels in 1826, details are given which an English publisher would not dare to print, and this of nunneries filled with the noblest ladies of the land, who had in many cases to prove their sixteen quarterings of nobility.

And yet how many Protestants send their daughters

to convent schools, where it has been proved times without number, that notwithstanding all promises to the contrary, (for what are promises in a church which considers lying a venial sin, and no sin at all if for the good of the church?) Romish doctrines have been instilled into young girls, who have been carefully taught to keep the facts secret from their parents, and when taught to, cross themselves, they are told not to do it openly "but secretly, for fear of offending weak brethren." A girl's confidant should be her good mother.

Dr. Pusey many years ago, declared that the Sister of Mercy is the pioneer of the priest. Where the sister goes the priest follows after. She goes before into many a home, for the purpose of propagating amongst the people those Romish doctrines which will lead them to welcome heartily the Father Confessor, to release them from the burden of their sins, as they vainly think. (See *Brotherhoods*.)

Surpliced Choir. Placing a row of boys on either side of the chancel to lead the devotions of their seniors. By their dress and position they are separated from the main body of worshippers and instead of being merely the leaders in the service they generally monopolize it.

By donning the surplice alone, the men and boys (if only they can sing) become at once *Assistants to the Priesthood*, and as such a superior caste, with the right to sit in the chancel, and in some churches they even administer the Communion to them before it is given to the humble laity. We are sometimes told moreover that "robed in white they represent the angels!"—all moreover tending to the Exaltation of the Priesthood, for the "priest" becomes a very

important personage when marching in procession surrounded by such a host of satellites.

The Evangelical Ministers made a great mistake in allowing the choirs to be placed in the chancels. Like everything else the Surpliced Choir was a work of degrees, commencing with choral services, then removing the choir from the west gallery and finally clothing the men and boys in white. Mr. Machonochie acknowledged this in rather a boastful speech made in 1869. He added "he didn't care a straw for the surplices and the rest if there was not catholic teaching with it but after all these things led to something else, and a priest who began by bringing down his choir from the gallery to the Chancel often ended—and in no long time—by becoming thoroughly Catholic in his teaching and in his doctrine."

At a meeting of Church Workers in Canterbury a few years ago Dr. Longhurst, organist of the cathedral, insisted on the value of female voices in leading the services of the Church, and instanced the case of Miriam as well as the appointed women-singers of David's time as Scriptural authority for their employment and the Rev. J. Hurst, a minor Canon of Canterbury spoke against the prominent place in the chancel given to choirs, especially when partly constituted of females, a criticism which Dr. Longhurst endorsed. Fifty years ago it would have been difficult, perhaps impossible, to find surpliced choirs in chancels in parish churches.

Assistants to the Priesthood were then not considered necessary—but now how changed.

Dean Stanley relates the following story of "a distinguished prelate now deceased:" "A clergyman who had contended in his village church for various points of ceremonial, at last ventured to ask with fear

and trembling, whether 'his lordship could allow the choristers to appear in surplices?' 'By all means,' said the bishop, 'let them appear in surplices, it will help to degrade that vestment.' "What he meant, of course," continued the Dean, "was that the surplice would then lose its peculiar sacerdotal significance."

A curious case, reported in the *English Churchman*, came before the Derbyshire Quarter Sessions in 1885. A Mr. Glossop appealed against a decision of magistrates, who fined him 5s. and costs for alleged indecent behaviour in Charlesworth Church. The appellant "smiled" at the surpliced choir, and as they were marching back at the end of the service, he observed that they "looked well in their night shirts." Mr. Horace Smith argued that there was no indecency or disturbance of the service within the meaning of the Act, and the Court held that the conviction could not be maintained.

When the blacks first saw it in Australia they said, "dat fellow white man been wearin him shirt outside him trouser."

Surpliced Choirs are a remnant of that particular cultus according to which a woman is an imperfect human being and therefore inadmissible; but the chief objection to them is that it is *opposed to congregational worship*, and is a direct step towards forcing the members of the congregation to be present as *spectators* during those portions of Divine Service which the Reformers were so anxious that the entire congregation should be personally engaged in; and the "hearty and reverent services" that we hear so much of now, generally consist for the most part in a display of elaborate music in which the congregation have consented to worship by proxy.

If there is a place in the P. B. where there should

not be the presence of thrilling music to sway the imagination and produce pleasurable emotions, but where GOD'S word should calmly and solemnly appeal directly to the conscience and understanding, it is in the rehearsal of the Decalogue, and as Simpson says in *The Clergyman's Manual*, "The responses after the Commandments should *never be chanted*; it is both irregular and indecorous. Sinners who are aware of their condemnation by the holy law of GOD (Gal. iii., 10, James ii., 10) will not be disposed to sing."

As the Rev. Joseph Bardsley says, speaking of what is too common a case where the minister has "given up the reins into the hands of the organist and choir."

"There was as much point as truth in the remark of a working man, who, when seeing his clergyman in this kind of bondage, said, he took it for granted that the verse in the Psalms had been wrongly translated, that it ought to have been—the "singers go before and the ministers follow after."

The *Irish Church Advocate* said: "There is so much jealousy among professional musicians that devotional feeling is practically impossible; for an eminent reputation has to be gained to ensure private tuitions, which is the all absorbing strain upon their faculties. They must be great soloists or they are nothing, and public flattery helps to fan the flame of their earthly vanity to a pitiable extent. A grip of the audience, in or out of church, must be reached, for it is vital to worldly success, and true devotion with becoming modesty is a matter of secondary importance, and in most cases of no importance at all."

When the members of the congregation on leaving the church remark, generally without even thinking of the sermon, that the music or singing was better than usual, was exquisite and the like (and we seldom hear

such observations without a feeling of sorrow), do they refer to the voice of the congregation—

“Let the people praise thee O God.”

or to the music and singing of their deputies, the skillful organist and the choir?

Is the Almighty to be worshipped by deputy?

Is there not as great a rush to the fashionable churches on Sunday as to the Opera during the week; crowded churches to the ecclesiastical and crowded houses to the theatrical performances; perhaps to the same musicians, the only difference being that while they may sing *La Traviata* during the week they sing psalms to operatic music, songs to the angels and the like on Sundays—and do the clergy “love to have it so, and what will ye do in the end thereof?”

Surplice in the Pulpit. Ritualists condemn the Academical Gown because it is the time-honored Reformation preaching dress in England and on the European Continent, and that of our martyred Reformers whom they despise, and consider on the contrary that the Surplice marks the *sacrificing priest*, but as we have already shown there are no priests in our church.

Archbishop Laud in his day, and Pusey in our own, both attacked the black gown as a very important outwork of Protestantism, and yet how many Low Churchmen treat it with indifference and say it is not a matter of vital importance, an expression that has been used towards almost all of Dr. Pusey’s innovations, who taught that everything should be done by degrees. It was by such a gradual change that he introduced the surplice. “When the black gown is in use in the pulpit on Sunday (wrote he) let it disappear in the week. The surplice will soon be preferred and will oust its rival.”

Nevertheless some of our brethren who look upon it as a trifle may possibly be in the right. It is like the British Flag and the Flag of the Red Republic—a matter of perfect indifference—they are merely bits of bunting!

Among military men, however, who are peculiarly sensitive on points of honor, there is an expression "False to his colors."

The surplices were formerly sewn up and drawn over the head, but about the early part of the last century when the enormous wigs were worn, it was found necessary to make them open in front. Pepys mentions that he saw a clergyman after prayers, pull the surplice over his head in the reading-desk, and as his gown was under his surplice he was not compelled to go to the Vestry Room to change his robes.

In Staunton's *Church Dictionary* we see the light it was viewed in New York, in 1849. Under "Clerical Garments," "*The Surplice*, a plain white linen garment, worn at the reading of divine service, the administration of baptism, and the Holy Communion, and frequently at marriages and funerals when they take place in the church. A black silk scarf is generally worn with the surplice, reaching from the neck or shoulders to the feet." And under the heading "Surplice," we read "A flowing white garment used by the clergy in reading the Morning and Evening Prayer, in the administration of the Holy Communion, and in general, in all offices of the church *except preaching*." (The Italics are ours). Proof positive that the Surplice in the pulpit was then unknown in the American Colonies and the United States, where there had been English Church congregations for nearly two centuries, under the bishop of London until the revolution, soon after which the present Episcopal Church was organized. (See *Black Gown* and *Vestments*).

Tammuz. Half a century ago, or less, how many could have given any information whatever concerning this Pagan Sun-god (see *Cross*)? By many writers the name was entirely passed over.

Nineveh and the clay records of ancient Babylonia were not then even dreamt of and we ourselves remember reading an ably written French work, proving undoubtedly to the satisfaction of most of its readers, that it was utterly impossible that there could have been such a great city as Nineveh, for had there been such its enormous ruins could not have been entirely lost and forgotten, but only a year or two after (in 1843) M. Botta, another Frenchman, discovered the first Assyrian monument, and he was soon followed by Layard, and we have now not only records but even dictionaries and vocabularies compiled by the Assyro-Babylonians themselves.

D'Oyley and Mant's *Notes to the Holy Bible*, published by the S.P.C.K. in 1848, was a standard work at the time, but all that we read in over 1500 pages is "The ancient expositors considered Tammuz as Adonis. This was a Phœnician superstition. It was derived from Egypt, and afterwards the Phœnicians improved it. *Bp. Warburton. W. Louth*," and of praying toward the east (Ezek. viii. 16), they say, "This is a description of the Persian superstition."

In Anthon's *Classical Dictionary* (New York, 1880) he is not mentioned under the letter T., but is referred to under Adonis, and in Young's *Concordance* (New York, 1888) all that is said is "A Syrian and Phœnician idol; the Adonis of the Greeks." Egypt, Phœnicia, Syria and Persia, but not one word of Babylon!

Dr. William Smith in his *Dictionary of the Bible* (Boston revised edition, 1880) says "The tradition recorded by Jerome which identifies Tammuz with Adonis has been followed," etc., and also "All that can be

said therefore is that it is not impossible that Tammuz may be a name of Adonis the Sun-god, but there is nothing to prove it." On the contrary, however, it was not a tradition nor incapable of proof, for Jerome who lived in Palestine when the rites of Tammuz were observed, *up to the very time when he wrote*, expressly identifies Tammuz with Adonis in his *Commentary on Ezekiel*!

The following are Jerome's very words—how could Dr. Smith have forgotten them? "Whom we have interpreted Adonis, both the Hebrew and the Syrian languages call Thamuz . . . and they call the month June by that name."

All that Dr. Smith says of Bacchus is "Luther and others regarded Tammuz as a name of Bacchus;"—neither does he know the cause of the wailing.

Zoeckler in his *Cross of Christ*, only as late as 1877, in 447 pages, does not even mention the name of Tammuz.

We have yet to learn the original name of this sun-deity for the Phœnician Tammuz is only a corruption of the Akkadian Dumu-zi, which does not appear to be a name, nor hardly a sobriquet, a term we have commonly employed herein as it is not generally used in English in a derisive sense as the word nickname frequently is.

Hyslop in his *Two Babylons* (London, 1871) is we think the first who entered fully into the subject, showing from Hesychius, that his Phœnician name was Bacchus, or the Lamented One, and that the mystic Tau was his initial.

The late George Smith in his *Chaldean Account of Genesis*, by Professor Sayce, points out however that Tammuz is the Semitic form of the Akkadian Dumu-zi which signifies in that language "the only son," and that he is referred to not only in Ezekiel but also in

Jeremiah, Amos and Zechariah. He says, "One of the strange and dark features of the Babylonian religion was the Istar or Venus worship, which was an adoration of the reproductive power of nature, accompanied by ceremonies which were a reproach to the country. Tammuz, the young and beautiful Sun-god, the dead bridegroom of Istar, seems to be also spoken of as the brother of her handmaid Kharimat. This explains, as M. Lenormant has pointed out, the passage in Jeremiah xxii. 18, which preserves a portion of the wailing cry uttered by the worshippers of Tammuz or Adonis, when celebrating his untimely death. This should be rendered: 'Ah me, my brother, and ah me, my sister! Ah me, Adonis, and ah me, his lady!' Reference is made to the worship of Tammuz, which was carried on within the temple itself at Jerusalem, in Ezek. viii. 14, Amos viii. 10 (where we should translate 'as at the mourning for the only son' Tammuz), and Zech. xii. 10, 11."

In Hebrew Adon, Adonai, signified Lord. In Phœnician, according to Bryant, Ad signified Lord, and On the Sun. Adon, the Lord Sun. In Scandinavia Adon became Odin.

Tammuz was not only the bruizer of the serpent's head, but he was also worshipped as the incarnation of Noah, for he was Oannes or Eanus or Janus, the Man of the Sea (*i. e.* the Noachian sea) or the Man-fish, the Fish-god, Dag On (the Fish On of the Philistines), the Rain-god (for it rained 40 days and 40 nights); he was the same also as Osiris who floated so long in his coffin; Jerome tells us that Bacchus and Dagon were identical—and this could be carried on *ad infinitum*.

A figure of Oannes from Khorsabad, wearing a headdress surmounted by a cross is engraved in Baring-Gould's *Curious Myths*, but in Layard's *Nineveh*,

from which it purports to be taken, and in Smith's *Dictionary of the Bible*, it is a fleur-de-lis. An important difference, as the one is the symbol of Tammuz and the other of Isis.

Tammuz was moreover known as a corrupted reminiscence of Noah, *by his cross*, in Scotland, America and Africa.

Martin in his *History of the Western Isles*, London, 1716, says of the Island of Harris, "There is a stone in the form of a cross, about five feet high, called the Water Cross, for the natives had a custom of erecting this sort of cross to procure rain, and when they had got enough they laid it flat on the ground."

In Central America the cross was the emblem of Tlaloc, the Aztec rain-god, and the Aztec rain-goddess bore a cross in her hand and at her feast victims were nailed to a cross and shot with arrows. The mantle of Quetzalcoatl, the Toltec god of rain and health, was covered with red crosses.

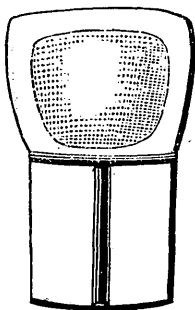
In the *London Graphic*, of Sept. 27th, 1879, in a review of a work on Central Africa, is an engraving of some sticks, about the size of walking canes, with cross-pieces tied on just below the top, standing erect in small earthen mounds. They are described simply as "Charms erected in the vicinity of the towns and villages to attract rain."

The celebrated tablet of the cross of Palenque in Central America is well known, as it is now in the National Museum in Washington, D.C., but there is a stucco bas-relief in the palace of Palenque engraved in Short's *North Americans of Antiquity* of a seated figure with a cross projecting from his apparently shaved head. The Maltese cross (so-called) and the T (tau) cross occur frequently: and there is a remarkable sculptured stone tablet, also engraved by Short, of a figure, apparently a deity, with a medallion or

ornament suspended from the neck on which is a perfect **T** (tau).

Many of these were cut in stone countless ages ago. Palenque, as it is now called, is perhaps the oldest ruin in America, and is supposed to have been founded 1000 years B.C. It was an abandoned city when the Spaniards arrived, but strange to say, in British Columbia, where there are no imperishable stone temples and palaces, **T** (tau) crosses have been preserved by the savages to this very day, and it is the only case that we can recall to mind where they have been thus preserved.

In Vancouver Island every Indian village had formerly its quota of carved posts, most of which are still remaining and new ones are constantly being erected. These posts are slabs of cedar, averaging over thirty feet in height. On many of them are plates of copper, on each of which is an object described to us as like an Indian basket or an inverted bee-hive, under which is a perfect **T** (tau) hollowed or ground in the plate. These plates, some of which appear to be very old, are beaten out of lumps of virgin



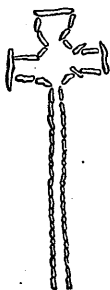
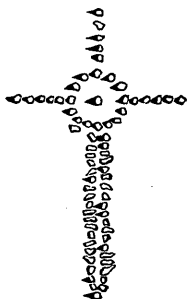
copper with stone hammers. After being reduced to the proper shape and thickness the cross is hammered in. The plates vary in size from about eighteen inches to two feet high and the cross occupies the lower half.

Among the carvings, together with certain peculiar symbols, are female faces, symbol of the sun, whom the Indians considered feminine, birds and beasts, animals with men coming out of their mouths, and alligators or crocodiles, probably the latter, as the immigrations must have been across Behring's Straits, south-

ward, and they must have brought the traditions of the crocodile with them.

When the notice of these plates appeared in the papers eight years ago we wrote to a gentleman in Victoria, asking him to endeavor to buy one for us. His reply was that the Hydah Indians valued them as we value heir-looms and he had never heard of any being sold. Soon after the king (or chief) of the Gold Coast Hydahs, having heard of his inquiries offered to sell him one, but demanded no less than five hundred dollars, showing clearly that he regarded them with a superstitious awe, but for that sum he would probably have run the risk of throwing in the bones of his ancestors also.

We procured a photograph* of the Hydah cross and as it appears surprising that the Callernish temple and the New Grange cairn have been so long overlooked we give cuts of the three. It will be perceived that some of the stones have fallen from their places.



Of the cairn, Professor Stokes says it covers two acres, and is perhaps the most remarkable Celtic

*Photographed by Mrs. R. Maynard, corner Douglas and Johnson Sts., Victoria, B.C.

monument now existing, but practically unknown to Irishmen, although within a two hours' drive from Dublin.

Strange to say the Professor does not mention its being in the form of a cross, and in styling it "the most remarkable," he seems to have forgotten the temple of Callernish which is more than three times its length.

The modern name is very English, but is not this "Grange" a corruption of Gran or Grian, for the Sun-god was worshipped in Ireland by that name as well as in Britain?

To return to the Hydah copper **T** (*tau*) plates. We stated that our informant described the object as representing an *Indian basket* or an inverted bee-hive. *Can it be possible*, however, that these Indians have preserved yet another Bacchic symbol?

Can this be the *cista mystica* (mystic chest) of the Bacchic rites,* for a *wicker basket* of early fruit and *seed corn* was sometimes substituted for the sacred box.

If so it is only another discovery. While writing this we turned to Squier's *Peru*, and by chance noticed the following, where in speaking of the attack of the Spaniards, he says, "the banner of the Incas with its iris blazon," but not a word more with reference to this bearing. At the three ends of the Palenque cross, moreover, are lilies. What then does this tend to prove?

Under Easter we showed that the iris or fleur-de-lis† or EASTER LILY, as some moderns call it, was sacred to Isis, the great goddess of the Egyptians and,

*Calmet. Taylor's Fragments, IV. p. 45.

†Anciently often represented in the shape of what is called in heraldry the heraldic fleur-de-lis.

here we find it the sacred emblem of the Incas—not singly and alone, but in a land where representations of the sun-serpent and Tau, Maltese and four-limbed crosses abound, where they still make fires to Oannes, on his day, and where they anciently had sacred grain, which was sown in the gardens of the temples of the sun, and of the convents of the virgins,* some grains of which were scattered among the stores in the public granaries as sacred things which would augment and preserve from corruption the food of the people, and it was believed that every Indian who had in his store-house a single grain of this maize could never lack bread in his life-time.

Did the sorcerers or medicine men of the north hold such a tradition handed down to them, with the **T** (tau), from the land of their origin? Bacchus, as Dagon, was sometimes called the Corn-giver; in Rome, Ceres was the goddess of corn, and in Britain, Ceredwin, and the British Druids were celebrated in their mystic poems as “bearers of the ears of corn.” In Mexico they had a corn-goddess called Centeotl, to whom, according to some writers, children were offered in sacrifice.

Is it then too much to suppose, as the Hydah Indians preserved the mystic **T** (*tau*), that they also preserved the Bacchic basket for seed corn?

The Peruvians, or their ancestors, in all probability (it is safe to say undoubtedly), adopted the lily when, or before they commenced their wanderings when placing themselves under the tutelage of Isis Myrionyma by whatever name she was known to them, and in like manner, perhaps three or four thousands of years after, when coats of arms were introduced, the French adopted the lily when placing themselves under the

*They had virgins similar to the Roman Vestal Virgins.

guardianship of the Virgin Mary, who succeeded Isis in the Roman Church. When others chose warlike devices, as the lion and unicorn of England, the lion of Scotland, eagles, etc., the French adopted golden lilies on a blue shield, that being the color sacred in the R. C. Church to the blessed Virgin, and even took two angels as supporters!

It was a strange idea to bring angels into a battle-field, and a strange religion to be called Christian. We have already shown that in their carousals (or Feasts as they are called in the P. B.) they drank the healths of the Saviour and the saints, and that the Emperor Constantine, who professed to have seen the luminous cross in the sky in the year 312, murdered his son and wife, and was only baptized when on his death-bed in 337, twenty-five years after. This seems to have been halting between two opinions. It was not uncommon in later days, in baptism to hold the right hand up out of the font in which they were dipped, that it might remain *unchristened*, and so give a more deadly blow in battle—and of course this was allowed by the clergy, or at least they could not prevent it. (See *Calendar, Cross and Paganism*).

Three Hours' Agony. Some such office as this for Good Friday is *supposed* to have existed as early as the 8th century, but if so it must have lain dormant for nearly a thousand years, as the present Romish service, called the *Tenebræ* is a novelty even in Rome, having been invented by a Jesuit named Alfonso Messia, who composed it in Spanish for his own Church in Lima, Peru. It soon became popular in South America and was introduced into Rome about a century ago.

Accompanied by addresses and sensational music bearing upon the solemn theme, thirteen candles are

placed upon a triangular candlestick and extinguished one by one, the last only excepted, and this theatrical mummary is intended to signify that the disciples left their Master, one by one, and the candle left alight is to represent the Lord Jesus coming from the tomb! As is the case with other R. C. offices there is some confusion. One account says 14 candles and other 15, one of which is extinguished after every psalm. The last however being held back behind the "altar" and then brought forth to typify Christ's resurrection!!!

And yet although St. Peter told us to offer up "spiritual sacrifices acceptable to God by Jesus Christ," this solemn mockery, invented by a Jesuit, is gradually creeping into our Church.

Transubstantiation. Dr. Hook, in his *Church Dictionary*, says (in 1864), that this is "The pretended miraculous conversion or change of the bread and wine into the very body and blood of our Lord, which the Romanists suppose to be wrought by the consecration of the priest. This false doctrine is condemned by the Church of England in her 28th Article 'Transubstantiation (or the change of the substance of bread and wine), in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.'"

It was first broached about the 8th century, but was not made an article of the faith by the Roman Church till the Council of the Lateran, A.D. 1215.

To this very day the Popes themselves do not believe in it, for they have never since the days of Credence Tables been willing to prove the sincerity of their profession by the test of the poisoned elements.

As before stated the conversion of the elements is supposed to be wrought by the consecration.

Our Saviour, however, did *not* consecrate, and the word *it* in Italics, after blessed, in Matthew, is an error which is corrected in the Revised Version. Our Lord did not bless the bread, but He did what the Jews still do at their Passover Service. He blessed, *i. e.*, He blessed GOD for these and all His Mercies, or gave thanks, as it is correctly rendered in Mark, Luke, and Corinthians.

And yet Wheatly says, "our Saviour Himself did not deliver this bread and wine until he had consecrated them by *blessing them* and *giving thanks*." These Italics are his, and the only authority, the Rev. Vicar of Brent, has for this statement is this one doubtful "*it*" which is printed in Italics in the Bible, to show that this word is not in the original!

When it is remembered that Bancroft altered *in* to *at* (see *Bowing in the Creed*) to suit his own purpose one cannot help questioning by whose instigation this important *it* was inserted, especially when other Protestants did not make such an error.

In the French N. T. we read "*et apres qu'il eut rendu graces, il le rompit*" (and when He had given thanks He broke it), in the German, "*dankte und brach es*" (returned thanks and brake it), Dutch, "*en gezegend hebbende, brak hij het*" (and having blessed, or given the benediction, he brake it) and in the Italian, "*e fatta la benedizione, lo ruppe*," which is the same as the Dutch.

Our Consecration prayer is not called by that name in the Revised and R. E. Prayer-Books, and the marginal rubrics which were added in Charles the Second's P. B. are omitted, for there was no provision in the Second Book of Edward for placing the hand on the paten and chalice.

As we have already shown, in the Revised P. B. the minister is to stand, as in our rubric, with his side to

the people, but in other books behind the table and facing the people, and this last is no novelty for it was the custom in Spain before the eleventh century.

When the so-called priest stands with his back to the people, thus hiding the elements, he is making it appear as a mystery, but when as in the above named churches, and some of our own, he stands with his face to the people, with the elements before him there is then no concealment nor mystery.

In the Canadian R. E. books, the rubric, "When the priest standing before the Table," etc., is entirely expunged. Instead thereof is, "Then the Minister, still kneeling in the same place, shall say." The rubric, "If any of the Bread and Wine remain," which was intended to prevent any of the elements being reserved, is expunged, not being necessary as they have not been consecrated. (See *Communion, Eastward Position, Real Presence and Wafers*).

Triangle. In the external and public worship of the Pagans the indefinitely multiplied deities were often grouped in Triads or series of three, as in the often occurring instance of Osiris, Isis and Horus, who in the opinion of Lenormant and Chevallier, represented to the people an image of the mystery of divine generation, a family comprising, like a human family, a father, mother and son, and Professor Sayce agrees with them. Other writers conceive they may have been a reminiscence of the three sons of Noah.

Rawlinson says, "The doctrine of the Trinity, scarcely apprehended with any distinctness by the ancient Jews, does not appear to have been one of those which primeval revelations made known throughout the heathen world. It is a fanciful mysticism which finds a trinity in Eicton, Cneph, and Phtha of the Egyptians, the Oromasdes, Mithras and Arima-

nus of the Persians and the Monos, Logos and Psyche of the Pythagoreans and Plato. There are abundant Triads in ancient mythology, but no real Trinity."

From these Triads arose the symbol of the equilateral triangle. The Babylonians used it. It was one of the symbols of Bacchus. The bull Apis worshipped by the Egyptians was required to be black with a white triangle on his forehead. In India it is a symbol of the Hindu god Siva. The double triangle with the circle of the sun in the centre is common on the ancient monuments of Central America. The Mahomedans consider the double triangle a sacred emblem and call it the Seal of Solomon. In Russia most of the churches contain pictures of the Creator, who is generally represented as an aged man, having the triangle either in His hand or over His head.

Even the Jews, who consider that since the fall of Babylon they have rejected all idolatrous worship, have, it is said, a superstitious regard for the triangle, and it may be seen in front of some of their synagogues—and *is it not too often to be found in Protestant churches*, in carvings, in painted windows and in Christmas decorations, as a symbol of that GOD who solemnly forbade all similitudes for the use of religion?

"To whom then will ye liken GOD? or what likeness will ye compare unto Him?"

Besides the triangle there were other emblems of the triads. The Druids esteemed the mistletoe as most sacred because not only its berries, but its leaves also grow in clusters of three united to one stalk.

They also revered the white clover leaf or three-leaved clover, and there were other similar symbols.

Le Page Renouf says however, "No special importance was attached by the Egyptians to the number *three*, and it is a mistake to look for Triads every-

where, for the number of gods varied according to the place ; the number *nine* was much more frequent, and this is often nothing more than a round number, signifying either the gods of a locality or the entire Pantheon."

These nine were called Enneads, and were probably derived from the ancient belief in Nine heavens, nine worlds and nine under worlds. According to Brinton's *Myths of the New World* this was a sacred number among the ancient races of America, who had their Nine Lords of the Night, Nine Heavens, the Wind of Nine Caverns, the Wind of Nine Serpents and a Styx called the Nine Rivers.

There is a striking similarity between the Classic and the American rivers of the dead, for while the Styx encompassed the lower regions nine times in its winding course, the latter is called Nine Rivers. The first was guarded by a dog (generally called three-headed) and the deceased was furnished with a piece of money to pay toll for crossing the river, while the second was guarded by a dog or dragon, and instead of money the dead was provided with a piece of paper, for they manufactured a thick coarse paper, and one would almost suppose they had a kind of paper currency, or could this paper have been similar to the passport which the Greek Church place in the dead man's hand?*

The water of the Styx was poisonous, and if any of the gods was guilty of perjury, part of his punishment was to drink a vase of this water which put him to sleep for one year, after which he was separated for nine whole years from the society of the gods.

In Scotland the Beltane cakes were always made with nine square knobs upon them. Pennant, writing

*Page 184.

in 1771, of the Beltane fires (see *Candles*) says "every one takes a cake of oatmeal, upon which is raised nine square knobs, each dedicated to some particular being, the supposed preserver of their lambs and herds, or to some particular animal the real destroyer of them: each person then turns his face to the fire, breaks off a knob and flinging it over his shoulders says 'This I give to thee, preserve thou my horses; this to thee preserve thou my sheep.' . . ." Undoubtedly the "particular being" thus addressed was originally some particular god.

In Scotland sacred fires were formerly made, sometimes by rubbing a piece of dry wood upon another, sometimes with a wheel, but in the Western Isles it required *nine times nine*, or eighty-one married men to make this fire, nine of whom, by turns, rubbed two planks together until the fire was produced, and then all the household fires were lighted from it.

In England, before the Reformation, the Easter processions marched nine times round the font. An old poet quoted by Brand says:

"Nine times about the font they marche, and on the Saintes do call;
Then still at length they stande, and straight the priest begins
withall.
And thrice the water doth he tonche, and crosses thereon make;
Here bigge and barbrous wordes he speakes, to make the devill
quake."

Was this another Pagan amalgamation? Winding nine times round the water of Baptism even as the river Styx wound nine times round the lower world?

If so those who say the Reformation was a mistake must at least make an exception in this case and pardon the Reformers for having abolished this procession.

The superstition about the number nine still lingers in England, for among numerous "charms" mentioned

by Dyer in his *Folk-Lore*, the number nine occurs six times.

Trinity Sunday. This holy day was instituted by the Church (*i.e.*, Pope Gregory IV.) in 828, and is said to have been introduced in England by Thomas à Becket about A.D. 1162, but according to Bingham it was not generally established in the R. C. Church before the beginning of the fifteenth century, or only a century before the Reformation.

It is said to have been established as a solemn protest against Arianism, which however seems doubtful, as the Arian controversy had subsided two centuries previous.

Vestments. Fifty years ago our clergy were content with the surplice and gown, neither did they wear a distinctive dress in the streets as if they were a higher caste than the humble laity. They had no desire then, neither would they have considered it a compliment, to be mistaken for R. C. priests.

Some years ago we met an old friend, a D.D. and Canon, (a High Churchman of the old school) and remarking to him that one of the English Bishops had appeared in a peculiar vestment he replied that he did not like it, and the true dress for the clergyman was the cassock, "the short cassock such as I wear." "Ah," was the reply, "when we were boys clergymen did not wear that costume," and, taking hold at the same time of the lappet of his unbuttoned coat, we added, "Doctor, when did this come in?" With emphasis, but smiling, he answered, "by degrees," and walked on, and some time after a gentleman wrote in *The Rock* that as he was waiting at the Windsor railway station he saw four gentlemen from Clewer

standing near him. They all wore the Roman collar,* the limp felt hat and the long, single-breasted frock coat, and he asked one of the porters if they were R. C. priests. "No, sir," was the reply, "they ain't Roman priests, but they be very good imitations of them."

The use of the Roman Mass vestments have been pronounced illegal. ("See *Black Gown and Surplice in the Pulpit*).

Visitation of the Sick. In the P. B., the minister must move the sick person to make a "special confession" of all his sins, and then *absolves* him. This is expunged in the American and Irish Prayer Books. In the P. B. of the Revision Society, instead of the above order, there are "Collects and Prayers which may be used in a Sick Person's House," in which it is almost unnecessary to add there is no mention of Auricular Confession nor Priestly Absolution. In the other Revised Prayer Books there is no Order of Visitation.

Wafers. The Administration of Wafers instead of Bread at the Holy Communion has been pronounced illegal by the English Ecclesiastical Courts.

It has been asked by the Rev. Dr. Maguire "What is this object which is worshipped as GOD? What is its history? Was it made, and if so who made it? Is it a creature or a Creator? What becomes of it? Can it speak as GOD? Can it act as GOD? Can it think? Is it eternal? Has it one single attribute as GOD?"

And the Dr. may well ask what becomes of it, for if it is eternal and does not pass away with the rest of

*Or, Roman yoke as it is sometimes called. Now that some Anglicans have adopted the limp hat the R. C. priests appear to have given it up, preferring it seems to look like gentlemen.

the food and "see corruption" it must remain in the stomach, and after a dozen Communions, how many of his so-called "Christs" will the Romanist have in his stomach?

At the Last Supper everything was simplicity itself. Our most blessed Lord did not turn his back upon his disciples and manipulate the bread and wine, making it a great mystery, but took them from the table which had been made ready by Peter and John, and passed them round.

There were no wafers. It was unleavened bread, probably formed into round, flat biscuits like the modern Passover bread of the Jews.

The Church of Rome give their small wafer to the people *whole*, and are so very particular that not a particle of it shall fall that they absolutely place it upon the tongue of the communicant.

Our Lord, however, *broke* the bread. Therefore if any crumbs fell it was immaterial.

While they were seated at the table, or perhaps reclining according to the custom of the time (*not kneeling*), our Lord took the bread (*without laying his hands on all the bread*, as in the rubric), blessed GOD (*not the bread*) or gave thanks, broke it into two or more pieces and gave it to His disciples who passed it round the table, for we are not told that He arose and gave it to each one individually. He said, "which is given for *you*," that is to say, for you all (in the plural). Our P. B., however, interferes with the corporate character of the Rite, and says, "which was given for *thee*." "Which was shed for *thee*."

The Jews have a prayer or grace which they use at the Paschal Supper, and which may be as old as the supper itself—"Blessed art Thou O Lord our GOD, the King of the world, who producest bread out of the earth," and for the wine, "Blessed art Thou O Lord,

the King of the world, who created the fruit of the vine," and this may have been the very grace used by the Lord Jesus.

There were never less than four cups of wine at the Paschal meal. Our Lord took one of them, probably the one which was still full (*without laying His hand upon every vessel [be it Chalice or Flagon] in which there is any wine to be consecrated, as in the rubric, for He did not consecrate*), but *He did not* open a vein in his arm and collect the blood in the cup as some savages and sometimes conspirators still do to cement their alliance with their blood, *He did not do this*, but He gave thanks again and said, "Drink ye (not thou) all of it (Matt. xxvi. 29) and the wine was then undoubtedly passed round the table as we have seen the Loving Cup passed round in England.

The Romanist *prepares his stomach* by eating nothing after midnight, so that it may be empty to receive the wafer, and then believing that to be Christ Himself he eats his salvation and places it in his stomach.

The Protestant does not think of his stomach. He receives the elements BY FAITH, and *places them in his heart*. (See *Communion, Preparation and Sacraments*.)

THE ENGLISH INQUISITION.

When speaking of Bowing in the Creed we used the words "The English Inquisition," and if it did not apply to the Star Chamber no one can deny that the Court of High Commission was deserving of the name.

The former was an ancient court, the members of which consisted of the Privy Council and the Judges, all of whom held office during the king's pleasure only. When he was present he was the sole judge, and Queen Elizabeth even suspended Archbishop Grindall (who at the present day would be called a Low Churchman), because he refused to persecute the Puritans.

The Court of High Commission was even more terrible. It was formed by the Queen in 1583, after the death of Grindall, by Archbishop Whitgift's request, and its design was to enforce by every possible means, conformity to the Established Church. Of the forty-four commissioners twelve were bishops, and three members formed a quorum. They were exempted from all legal control, and empowered to make enquiries not only by the legal way of witnesses and juries, but by the rack, torture, etc., and the cruelties of this horrid tribunal were hardly surpassed (burning alive excepted) by any branch of the Roman Inquisition. Where they thought proper to suspect a person, they might administer to him an oath, called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself, his nearest relations or his most intimate friends.

In a word, as Hume says, "this court was a *real inquisition* ; attended with all the iniquities, as well as cruelties inseparable from that tribunal." Numbers

were maimed or hung for their faith only. Two Congregational martyrs named Copping and Thacker were among the latter. Burrows, a lawyer, and Greenwood, also Congregationalists, for writing books against the Church were hanged in 1593, by Archbishop Whitgift, he being then the ruling spirit. Others were fined and imprisoned in close prisons and dungeons where they died like rotten sheep. For nearly twenty years Whitgift waged war with the Puritans. He fined and imprisoned their clergy, suspended hundreds, and deprived many of their livings, so that the Queen's ministers became alarmed, and Lord Burleigh, the Lord Keeper, as the Chancellor was then styled, hinted to him that he resembled a Spanish inquisitor trapping his prey. At one time it was said, nearly a third of the whole beneficed clergy were under suspension for refusing to comply with the habits and ceremonies of the church.

In 1630, Laud being then Primate, Dr. Leighton, a Scotch minister, for writing a work against bishops, not more censorious than we see now frequently, was fined £10,000 and condemned to be whipped, set in the pillory, have one of his ears cut off, one side of his nose slit, and be branded on his face with S. S. for *Sower of Sedition*. Then seven days after to be pilloried again and whipped and have the other ear cut off, and the other side of his nose slit, and to be imprisoned for life!

When the sentence was delivered Archbishop Laud pulled off his cap, and holding up his hands gave thanks to GOD who had given him the victory over his enemies.

Laud kept a diary and the following entry related to Dr. Leighton:

"First, he was severely whipped before he was set in the pillory.

Second, being set in the pillory, he had one ear cut off.

Third, one side of his nose was slit up.

Fourth, he was branded on the cheek with a red-hot iron.

On that day se'nnight, his sores upon his back, ears, nose and face being not yet cured, he was whipt again at the pillory in Cheapside, cutting off the other ear, slitting the other side of his nose, and branding the other cheek."

How the Most Reverend Archbishop must have gloated over his enemy's sufferings, and that too for years, as Leighton remained in his dungeon eleven years, and until Laud was imprisoned in his turn, and when released by the Long Parliament he could neither walk, see, nor hear.

In 1632, Prynne, a lawyer, wrote a book decrying stage-plays, comedies, dancing, etc., and because the King and Queen frequented these amusements, and the latter sometimes acted a part at private theatricals at court, it was considered a libel against her. He was sentenced to lose both his ears and pay a fine of £3,000. Three years later he wrote a pamphlet against Laud and the bishops, and for this (it being far more serious than inferentially attacking the Queen), it was ordered that the remainder of the stumps of his ears should be cut off, and he to be branded on both cheeks with the letters S.L. This was done the hangman rather sawing off the remainder of his ears than cutting them. He was also fined £5,000, and ordered to be imprisoned for life.

Henry Sherfield, a bencher of Lincoln's Inn and Recorder of Salisbury, was tried in 1632, for breaking a window, so blasphemous that I hardly dare describe it. In this window were seven pictures purporting to be of GOD THE FATHER, in form of a little old man

in a blue and red coat, with a pouch by his side. One represented HIM creating the sun and moon with a pair of compasses, others as working on the business of the remaining days of the creation. On the fifth day a naked man is lying upon the earth asleep, with so much of a naked woman as from the knees upward growing out of his side, and on the seventh day this figure intended to represent the LORD GOD sat in an elbow chair at rest!!!

Many simple people did reverence to this window in their going in and out of the church, because they said the Lord their God was there.

Laud spoke up in excuse of the paintings, and moved as Sherfield had taken them down *in contempt of ecclesiastical authority*, that he be fined £1,000, be removed from the Recordship, and be committed a close prisoner till he paid the fine and gave bonds for future good behaviour. To all which the Court agreed, except the fine, which was reduced to £500.

The Rev. John Workman preached a sermon against pictures and images, for which he was suspended by the High Commission and imprisoned. He was so much respected that shortly before this the City of Gloucester had given him an annuity of £20. For this the Mayor and authorities were cited before the High Commission, and the annuity was cancelled. Then Mr. Workman set up a small school, but the Archbishop hearing of it, inhibited him. He then commenced to practice medicine, which the Archbishop likewise absolutely forbade. So that being deprived of all means of subsistence he fell into a melancholy disorder and died.

Marsden says, "The most violent proceedings of the Star Chamber and the Court of High Commission were congenial to Laud's nature; he had exulted in the sentences inflicted there; and his meanness did

not forbid him to receive a share of the enormous fines which his myrmidons imposed."

The severity of this court was generally ascribed to Laud's passionate disposition. The people could enjoy no rest, until at last, after eighty years of persecution from the Crown and Bishops,* as violence naturally engenders violence, the oppression produced its bitter fruit. The blame must largely rest upon their instructors, for "curses like chickens, come home to roost." A vindictive spirit arose among the people. The Revolution took place. Acts of retaliation followed, but the sufferings of the Puritans during the three previous reigns were far greater than those of the Episcopalians during the Commonwealth. The jails were not crowded by Episcopalians as they had been by Puritans, nor were Episcopalians branded or mutilated. To be sure numbers of the Royalist clergy were deprived of their livings, amounting, according to some, to sixteen hundred, according to others, twenty-four hundred. A fifth of their income, however was allotted to their families.

Many of these clergy, however, had been so unmindful of their spiritual duties as to separate themselves from public sympathy. The "great scarcity of preaching ministers" was early noticed, and just before the Revolution in "A certificate from Northamptonshire, 1641," in the British Museum, it is told of a parsonage worth three hundred pounds a year (probably held by a pluralist), where not even a poor curate remained to read prayers, catechise children or bury the dead; and of a vicarage where the nave of the church had been pulled down, the lead covering the

*During this period, Grindall, as already stated, would not persecute the Puritans, neither was Abbott willing to do so, and both accordingly lost the favor of the Court. Grindall was Primate for eight years and Abbot for twenty-two,

roof sold, the chancel made into a dog kennel, and the steeple turned into a pigeon-house.

After the Restoration the Bishops determined to revenge themselves—and one result was our Book of Common Prayer, in which they endeavoured as far as possible *to spite* the Puritans.

King Charles II. called for all the clergy to subscribe to his book, but upwards of two thousand, or about one-fifth of the clergy of that day, had conscience enough to refuse to do so, and were driven from their pulpits.

In 1663, the first Conventicle Act was passed making it penal for more than five persons, besides the family, to assemble in private houses “for any exercises of religion in any other manner than is the practice of the Church of England”; and the penalty might be inflicted by the justice of the peace *without a jury*! For the first offence the punishment was three months imprisonment, or a fine of five pounds; for the second, six months or a fine of ten pounds; and for the third (now, however, after conviction by a jury), banishment for seven years to some of the American plantations, excepting always, as too congenial an abode, the Puritan colonies of New England. The payment of one hundred pounds would discharge from such imprisonment or transportation, but escape before transportation subjected the victim to death.

One clause in the act was remarkable, for while one of the plainest and best established maxims of civil policy requires that in all criminal prosecutions favour should always be given to the prisoner, this clause on the contrary was that if any dispute should arise with regard to the interpretation of any part of the act, the judges should always explain the doubt in the sense the least favorable to conventicles.

Pepys says in 1664, “I saw several poor creatures

carried in by constables, for being at a conventicle. They go like lambs without any resistance. I would to GOD they would either conform, or be more wise, and not be caught."

The writings of the day teem with accounts of the persecutions. The people were obliged to adore the Almighty in concealment and to adopt ingenious devices to escape notice or to elude pursuit. The Baptists of Bristol hung up a curtain and placed their minister behind it, so that a spy coming in could not see the preacher. Sometimes when a suspicious person made his appearance it was customary for the congregation to begin singing and for the preacher to pause. At Andover the Nonconformists met for prayer in a dark room, until a ray of morning light struggling down the chimney announced the hour to depart.

Thomas Vincent, an ejected clergyman, had occupied a Conventicle at Southwark and was dragged out of his pulpit by the hair of his head, tried, found guilty, committed to prison for three months and then if he would not conform he was to abjure the realm or suffer death. There is a curious description of his Conventicle. Almost every seat that adjoined the sides had a door like the sally port of a fire ship to escape by, and in each door "a small peep-hole like to taverns and alehouses doors to ken the people before they let them in."

At Duckinfield, in Chester, people still point out the place in the oaken thicket, where the proscribed ministers and their faithful adherents met for prayer, and there is also the Pulpit Oak at Eversden, and several trees called Gospel Oaks, where it is said they were accustomed to meet. Some of the latter, however, may have been places where the Gospel was read on Rogation Days.

Sectaries in the city of Chichester were charged with treating contemptuously the Surplice and Prayer Book. Some were imprisoned and others bound over to the Sessions. At Yarmouth, two hundred Non-conformists were charged in the Commissary Court with not taking the Sacrament.

At Axminster, Devon, the people met in a lonely place near a great wood, and while their pastor was preaching the soldiers rushed in among them and took many captives, some of whom were fined and others imprisoned for five years and some months. Mr. Palmer, a Nottingham Nonconformist minister, was apprehended and some others with him, at his own house, for preaching there on the Lord's Day. A congregation, meeting at a baker's house in Bristol, was visited by the Mayor and Aldermen who burst open the door, but the minister escaped through a back door. At another house a guard of musketeers came to take the people in custody, but it was dark and they escaped through a cellar. In one village in Somersetshire, sixty men and women were apprehended, and in default of paying fines were sent to gaol. Here is a touching case. They did not dare to raise their voices. "We met at Mr. Russell's in Ironmonger Lane, when Mr. Lambert administered to us the ordinance of the Lord's Supper, and *we sung a psalm with a low voice.*"

In 1670 a new Bill against Conventicles was passed by which Informers received one-third of the fines; officers were empowered to break open houses, except those of peers, where Conventicles were said to be assembled; constables were to be fined if being aware of such meetings they neglected to give information of them, and a fine of £100 on any Justice of the Peace who should refuse to execute the law. To escape after conviction subjected the victim to death.

Sheldon, especially, was delighted at the enactment of this statute and zealously availed himself of it. So also did others. Informers were let loose upon all kinds of inoffensive citizens, and the severities of the New Conventicle Act were more than doubled by connecting them with the execution of earlier statutes.

Neal tells us that a High Churchman in his sermon before the House of Commons, told the honourable members that Dissenters could be cured only by vengeance, and that the best way was to set "fire to the faggot" to teach these obstinate people "by scourges or scorpions" and to "open their eyes with gall."

The records of a Baptist Church assembling in Broadmead, Bristol, have been preserved. We read "On the 2nd of July (1682), Lord's Day, our pastor preached in another place in the Wood. Our friends took much pains in the rain because many informers were ordered out to search, and we were in peace though there were near twenty men and boys in search." "On the 16th brother Founes preached first and brother Whinnell after preached under a tree, it being very rainy." "On the 13th (of August) our pastor preached in the wood, and afterwards broke bread at Mr. Young's in peace. But Hellier and the rest were out that day, and shut up the gates, and kept watch at the weir and behind St. Philip's, and took up several in the evening as vagrants on the Lord's Day and sent some to Newgate and some to Bridewell." "On the 20th met above Scruze Hole, in our old place and heard brother Founes preach twice in peace, and there we met also on the 27th in peace and both days we sang a psalm in the open wood."

The prisons were horrible beyond description, covered with filth of the most loathsome kind; jaolers and turnkeys exercised despotic power and

extorted exorbitant fees, prisoners were crowded together to suffocation, fever and pestilence were engendered and nourished, and numbers perished before their trial. It may seem incredible, but Macintosh in his *History of the Revolution*, gives his authorities for the statement, that Ellwood, the Quaker, and the friend of John Milton, when immured in Newgate for his religion, saw the quarters of those who had been executed for treason, placed close to the prisoner's cells, *and their heads tossed about like footballs!*

Nearly eight thousand Protestant Nonconformists (so called because they would not conform to the Prayer-Book) perished in prison in the time of Charles the Second. William Penn reckoned that more than five thousand Quakers perished for the sake of religion, and according to Bishop Short, "Oldmixon says that Jeremy White had collected a list of sixty thousand persons who had suffered for religion between the Restoration and the Revolution."

Charles the Second revived the Court of High Commission at Edinburgh at the urgent request of Archbishop Sharp and others of a kindred character, and it was, if possible, still more cruel to the Covenanters than Whitgift and Laud's had been to the Puritans and Nonconformists. Imprisonment, fine, torture, death were daily inflictions, and it became intensified in its tyranny in proportion as the spirit of revolt increased against Episcopacy.

Hunted down, as Macaulay says, like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of bands of marauders from the Highlands.

Bishops were restored to their ancient places and in 1662 ministers were ordered to take presentations

from them ; in other words they were to renounce Presbyterianism and accept Episcopacy.

About four hundred, or about one-third of the clergy, gave up their churches, manses and stipends rather than submit to this outrageous mandate.

There was no safety for anyone. Masters were held liable for servants ; landlords for their tenants ; fathers for their wives and children ; and to have the least intercourse with a proscribed person was the same as to be guilty. An Act was passed giving power not only to judges, but also to the officers of all the forces to put persons to death without further warrant.

The principal instrument of torture in Scotland at that period was the *Boot*, being a loose frame of wood like a boot into which wedges were driven so as to crush the limb of the prisoner, often until the marrow was forced out. At one time (in 1668) ten were hanged on one gibbet at Edinburgh and thirty-five before their own doors at different places, all of whom might have saved their lives if they would have renounced the covenant. These executions, all of which were principally instigated by Archbishop Sharpe, were going on when the king put a stop to them, saying that blood enough had already been shed, and ordered that such of the prisoners as would simply promise to obey the law for the future should be set at liberty and that the incorrigible should be sent to the plantations.

Chambers says that a calculation was made that previously to 1678 seventeen thousand had suffered fining and imprisonment for attending field-meetings. As for the number executed, and shot by the soldiers, there is no record, and there was little ceremony. An old writer said the word was, "Will ye tak the test? If not—'Ready, present, fire'—and there was an end of the recusant."

And all this occurred in England and Scotland only two centuries ago. In our righteous indignation, forgetting the beam that is in our own eye, we can never find words strong enough to condemn the Dragonnades in France at the same period against the Protestants of that country, but conveniently ignore the sufferings of the British Protestant Low Churchmen, Nonconformists and Covenanters.

Hallam, a most impartial critic, observes :—"It is somewhat bold in Anglican writers to complain, as they now and then do, of the persecutions they suffered at this period, when we consider what had been the conduct of the bishops before, and what it was afterwards. I do not know that any member of the Church of England was imprisoned under the Commonwealth, except for some political reason ; certain it is the jails were not filled with them."

We have referred above to the sufferings of our French brethren commencing with the Revocation of the Edict of Nantes in 1685. A century later, in 1789, Rabaud, who had been condemned to death as a pastor who preached in defiance of the law, was a Protestant pastor of Nismes for forty years, and his son pastor in Paris for ten. One day when the old man issued from his place of concealment he found in the crevice of a rock which was the hiding-place of his correspondence, a letter from Paris, in the handwriting of his son, but bearing the Government seal. Dreading that his son had been betrayed and that the letter was from his son in prison, with a prayer to the Almighty, he opened it. It was signed, "your son, Rabaud, Secretary of the Assembly of the Constitution."

A few days previously, in the Assembly, Mirabeau proposed to grant toleration to the Protestants. One voice, and one alone, was heard to oppose his power-

ful eloquence. It was that of Rabaud de St. Etienne, who had been chosen member for the Aude, who resisted this reparative step. He repelled the idea of toleration for his Church and claimed equality or persecution.

His words electrified the Assembly ; *the equality of creeds in France was proclaimed*, and the next day acted upon, for he himself was nominated one of the Secretaries of State. Six months later in March, 1790, he was chosen President, but he refused to vote for the death of King Louis XVI., and was soon after guillotined.

APPENDIX.

POPE JOAN.—In referring to Mosheim (page 17, line 30) we said “his impartiality has never been questioned,” to which the reader is requested to add, “by unprejudiced writers.”

We make this correction because the Rev. S. Baring-Gould, in his account of Pope Joan, says of the German writer that his History is “full of perversions of the plainest facts,” that it is “false,” and speaks of his “malignity and disregard of truth,” and of the Protestants of the sixteenth century, “the great champions of this myth (as he calls the story of Joan),” that they were “thoroughly unscrupulous in distorting history and suppressing facts so long as they could make a point.” We venture to say the very violence of this reverend gentleman’s language alone condemns him. It reminds us of another writer of the same school who styled our blessed Reformers “unredeemed villains.”

Marriott in his *Vestiarium Christianum*, says of the times of Joan and the two following centuries, that it was “a period of darkness, both intellectual and moral (especially so at Rome itself), such as the Christian world has never known either before or since.”

We have just received the history of the She-Pope,* as she has sometimes been called, by Rhoïdis, who refutes the charges of interpolations and the like and shows that Spanheim quotes more than five hundred

*Pope Joan (The Female Pope). A Historical Study from the Greek of Emmanual Rhoïdis, with Preface by G. H. Collette. London, 1886.

chroniclers who mentions her, some of whom lived in the same century or soon after, and adds that "To allege that these forgeries were perpetrated by Protestants, is to suppose that they had free access to all the libraries of Europe, and that the officials were in league with them to tamper with original documents—documents which existed in the same state we now find them before 'Protestants' or Reformers were heard of."

It is an admitted fact that her statue (which Luther saw with surprise in 1511) was in Rome and her bust in Siena, and Rhödis shows that Theodore of Niem, Secretary of Pope John XXIII. (ob. 1334) says the marble statute was erected by her successor, Pope Benedict, on the spot where she died, in order to inspire a horror of the scandal, and that it is mentioned in the *Journal* of Burcardt, Bishop of Horta, under date "27th December, 1487," who says "The Pope [Innocent VIII., we presume] returning in state passed through the street in which the figure of Pope Joan is placed. . . . Now it is pretended that the Popes, in their cavalcades, ought never to pass through that street. The Pope was therefore blamed by the Archbishop of Florence and some other prelates for going that way." This statue remained until after the Reformation and until Pope Sixtus V. cast it into the Tiber, in 1585.

The busts in terra cotta of the Popes in the Cathedral of Siena, including that of Joan, with her name under it in Latin, "John VIII., an Englishwoman," were placed there in the year 1400, according to the celebrated Frenchman, Montfaucon, a Benedictine, who made an antiquarian tour in Italy in 1699; and from Bower, the Jesuit, we learn that its features were altered and the name changed to Zachary in 1600. Montfaucon says it was done at the request of Pope

Clement VIII (1592-1605). During the pontificate of Alexander VII (1655-67) it was destroyed in order that her memory might be abolished, and this is related by Antonius Pius, Provincial of the Order of Franciscans, who passed through Siena in 1677.

Rhoïdis also describes the means employed from the time of her successor Benedict to prevent such deception in future. He gives Platina's own words in the original Latin concerning this ceremony in the life of John VIII (872-882), but it is omitted in the lately published English translation of Platina's *Lives of the Popes*. Alexander Borgia was compelled to submit to this ordeal in 1492, and, according to Burcardt's *Journal*, the custom was in practice as late as A. D. 1503, at the consecration of Pope Julius II.

Mr. Baring-Gould says, "Leo IV died on the 17th July, 855; and Benedict III was consecrated on the 1st September in the same year; so that it is impossible to insert between their pontificates a reign of two years, five months and four days." The above date of Leo's death is given by Platina, but that alone is not sufficient proof; *but where does Mr. B. G. obtain the date of Benedict's accession?* Platina does not give it, and in fact the above 17th July is an exceptional case, as he passes over scores of popes in succession without any but year dates.

He places Joan—or John VIII.—after Leo, saying he could not omit the relation because almost all men believed it to be true (*quod fere omnes affirmant*), and yet without allowing two and a half years for her reign he follows it up with Benedict III, A.D. 855-858.

Platina was librarian of the Vatican Library and died in 1481—and we quote him chiefly because he lived nearer to the times he wrote of than others.

It is quite certain, however, that not only the dates,

but the very names of the Popes up even to the tenth or twelfth centuries are very uncertain, and as a specimen we have only to notice the manner he disposes of another Pope of the ninth century.

“Boniface VI, A.D. 896.”

“Boniface the Sixth, a Tuscan, was created Pope in the room of the deceased Formosus, but how long he continued in the papacy is a great question, for some writers say longer, others say shorter. I am of opinion with the most, that he sat but twenty-six days, and that which makes me think so is, that historians make little or no mention at all of him; and how can it be that (as some say) he should sit twelve years in the chair of St. Peter, and yet his reign be passed over unregarded? I have placed him therefore in the catalogue of Popes, not for anything done by him, for he did nothing (indeed, what could be expected to be done in so short a time?) but because he was regularly and canonically elected Pope. He died, as I said before, in the twenty-sixth day of his pontificate, and was buried in St. Peter's Church.”

Platina should not have considered it surprising that Boniface's reign was passed over unregarded, for in another place (Julius I.) when speaking of the church notaries of his own day, whose office it was to commit to writing all memorable occurrences, he says that “most of them (not to say all) are so ignorant that they are scarcely able to write their own names in Latin, *much less to transmit the actions of others*,” and of Pope Leo VII, A.D. 936, he also says he “*did nothing worthy of our mentioning*” in a pontificate of three and a half years; and excuses another by saying, “either because the time was so short, or because no occasion offered itself from whence he could acquire repute,” and yet, without making any such allowance

for Boniface, instead of twelve years he only concedes to him less than a month and passes, on to "Stephen VII, A.D. 896-897."

This case was by no means a solitary one. Of Eutychianus, A.D. 275-283, he writes, there are some who say he lived in the pontificate *eight years* and ten months, and yet he himself only gives him one year one month and one day.

At the Council of Constance in 1413, of which we have already spoken Huss, as Rhodis says, three or four times cast in the teeth of his judges, who maintained the infallibility of the Holy See, the name of Joan. Nevertheless, not one of the twenty cardinals, not one of the forty-nine bishops, not one of the two hundred and seventy-two theologians, charged him with lying or uttering a blasphemy as to this statement"—and yet the Rev. Mr. Baring-Gould would have us believe that "the whole story of Pope Joan is fabulous and rests on not the slightest historical foundation (!)" while Huss's words are faithfully transcribed from the Acts of the Council, *Scrip. Concil. Constantiensis*, Helmstad, 1700. (Tom. II., p.p. 320 *et seq.*) and are also found in an abridged form in *L'Histoire du Concile*, by James Lenfant, (Tom. I, p. 215).

A catalogue of the Popes from the time of Joan for a century or two, may not be uninteresting as a specimen of the chronology of one who had the library of the Vatican before him.

For the early Popes we are in fact chiefly indebted to Jerome, as the Chronicon of Eusebius was lost in the very century that produced it, but about A.D. 420 Jerome gathered together the fragments that remained, and in his preface admitted that he had "added and interpolated many things," but even Baronius pronounced the Chronicon to be a "labyrinth of error."

Still, however, Platina from the beginning generally gives the months and days of the month of the death of the Popes, which were probably derived from the Calendar, and may therefore be taken for what they are worth.* Strange to say, however, about the time of Joan these dates drop off, although he is still careful to state the exact length of each pontificate, but as he is unable to give the dates of accession or decease the validity of these terms may well be questioned, especially as there is so much obscurity in the list of the Popes, some of the names even being believed to be fictitious, and the successions for centuries after are variously dated by chronologists.

It was only in the eleventh century that the Popes were elected by Cardinals. Prior thereto they were chosen by the people, including the soldiers and the rabble, and the papacy was often obtained by bribery and corruption or by force.

In the year 366 Ursinius was already elected and consecrated when Damasus at the head of an armed party fought his way to the Lateran where he slew a number of his opponents and received the episcopate which he held for seventeen years ! We have a curious account of it from the pen of a heathen historian, Ammianus Marcellinus, who was then in Rome : " I do not wonder " he says, " that men who are fond of show and parade should quarrel and fight for the episcopal chair. If they succeed they are sure to be enriched by the offerings of the ladies ; they appear no

*He tells us that the statue dedicated to Simon the Holy God (*ante* page 261), was erected in Rome and relates the fable that St. Peter followed Simon Magus there, that the latter challenged Peter to perform miracles and attempted to fly, but at the prayer of Peter he fell down and broke his leg ; and this we find in the lately published translation of his *Lives of the Popes*, edited by the Rev. W. Benham (London, n. d.), without any remarks, although in the preface the editor says he has challenged incorrect statements in foot-notes.

more on foot, but in stately chariots and gorgeously attired. They keep costly and sumptuous tables, nay, surpass the emperors themselves in the splendour and magnificence of their entertainments." "Make me bishop of Rome" said the Pagan, "and I will turn Christian directly."

Leo III., was buried June 12th, 816, which is not an exact date for his body may have laid in state many days after his death, and was succeeded by six others, with year dates only, until Leo IV, who died July 17, 855, after a pontificate of eight years three months and fifteen days, after which no month or day of the month is mentioned for over two centuries. The See was vacant fifteen days. Then follows :—

John VIII. No date at all is appended, but it is stated that *she* is said to have sat two years one month and four days, but that time is not allotted to her.

Benedict III., A.D. 855-858, 2y. 6m. 9d. Void 15d.

Nicholas I., " 858-857, 9y. 9m. 13d. " —

Hadrian II., " 867-872, 5y. 9m. 12d. " —

John VIII., " 872-882, — 10m. 2d. " —

Martin II., " 882-884, 1y. — 5d. " —

Hadrian III., " 884-885, Died in the first year and second month.

Stephen VI., " 885-891, 6y. — 11d. Void 5d.

Formosus " 891-896, 5y. 6m. — " 2d.

Boniface VI. " 896 — — 26d. " —

While as before said some think he was pope for *twelve years*.

Stephen VII., A.D. 896-897. Died in the first year and third month. — Void 3d.

Romanus A.D. 897-898 — 3m. — " —

Theodorus II., " 898 — — 20d. " —

John IX., " 898-900 2y. — 15d. " 6d.

Benedict IV., " 900-903. Died in the third year and fourth month.

Leo V.,	A.D. 903	—	1m. 10d.	Void	—
Christopher	" 903	—	4m. —	"	—
Sergius III.,	" 904-911	7y. 4m. 16d.	"	—	—
Anastatius III.,	" 911-913	2y. — —	"	—	—
Landus	" 914	—	6m. 21d.	"	—
John X.,	" 914-928.	Of whom Platina says he was "taken and put in prison. In his room another John was put up, but because he seized the chair by force, and was soon deposed, he deserves not to be among the Popes." A most absurd reason, when we reflect how many others obtained the popedom by the same means, and often held it for a short period, but were still counted in. Only sixteen years previous Romanus, of the above list, was Pope for three months, and Theodorus for twenty days ; and Platina, moreover, called them both "mutineers," and Leo V. sat for only forty days, and was put in prison where, he died.			

No other date nor time is given in either case, but in a note Mr. Benham adds that the first of these two Johns was murdered in prison.

It will have been perceived that Pope Joan was called John VIII, and soon after another John bore the same number ; and here we have two more Johns who held the papacy for fourteen years, and yet for his very insufficient reasons Platina only sees fit to count one of them. !

Leo VI., A.D. 928-929 — 7m. 15d. Void — and many historians considered him an intruder, but Platina does not say so.

Stephen VII., A.D. 929-931 2y. 1m. 12d. Void —

John XI., " 931-936 4y. 10m. 15d. " 12d.

Leo VII., " 936-939 3y. 6m. 10d. " 3d.

After these twenty-five follow thirty-four more without a single month or day date to Gregory VII, who was chosen Pope April 22, 1073. Of these last

one sat 29 days, another 49 days, and a third died in his first year, and in one case the See was vacant three months. Of the whole 59 the time that the See was vacant is only given in 21 cases, a matter not to be overlooked, as occasionally these vacancies were of some duration. After the death of Honorius I, A.D. 638, for instance, it was void over nineteen months, and in 1314, at the death of Clement V, over two years. When we add these vacancies to the otherwise imperfect account, and remember, too, that some of the names of the Popes even are doubtful, the utter impossibility of making a true chronology will be evident to all.

When speaking of the Bishops of Rome and other prelates, our language has, we think, been mild, exceedingly so, when compared with that of many Romish authors; for we write as a Protestant layman, and endeavor not to compromise ourselves by using intemperate language. When necessary, however, we have preferred giving the views of others wiser than ourselves, and at the same time feel confident that no Protestant writer has ever made use of stronger terms of condemnation of the Roman Church than some of their own prelates. Gregory Nazianzan, who died in 389 and to whom we have already referred,* was Bishop of Constantinople before the schism between the Eastern and Western Churches; and Gildas,† who died in 569, was an English bishop; and, to come nearer to our own times, Genebrand (ob. 1597) was an Archbishop, and he said that fifty of the Popes themselves were APOSTATES, and he might safely have increased the number.

Baronius was a Cardinal (ob. 1607), and yet when

*Page 33.

†Page 35.

commenting upon the condition of his Church in the tenth century he writes : " What was the face of the Holy Roman Church ; how exceedingly foul was it, when most powerful and sordid harlots ruled at Rome, at whose wills the Sees were changed, bishops were presented, and, what is horrible to hear, unutterable, false Popes, their lovers, were intruded into the chair of Peter . . . , " and Bower uses, if possible, still stronger language.

Platina records twenty-seven schisms, during which there were two, sometimes three, Popes, each of whom excommunicated the other, and it has never yet been determined which were the so-called " true " Popes and which were the Anti-Popes.

The Papal See was removed to Avignon in 1309, and the Great Schism commenced at the death of Gregory XI in 1378, when the Italian Cardinals elected Urban VI, and the French elected Clement VII. On the death of Urban the Romans elected Boniface IX, followed by Innocent VI. and Gregory XII, and on the death of Clement VII the Cardinals at Avignon elected Benedict XIII. The Cardinals of both parties then deserted their masters and summoned a General Council, who in 1409 deposed both Gregory and Benedict and elected Alexander V, but Gregory and Benedict would not resign, so that there were then three Popes. Alexander died, and the Council elected John XXIII. The Council met again, imprisoned John in 1416, and after excommunicating Benedict placed Martin V in the pontifical chair in 1417,* who became sole Pope at the death of Benedict, after a strife of forty years.

The Council actually deposed three Popes, thus establishing the superiority of a Council over a Pope.

*The Bishops of Rome have always been content to sit in a chair. English Bishops, however, require a throne !

Their acts were confirmed by Martin, and so published with all the authority known to the Roman Church. Nevertheless, as Canon Trevor says, "the Council was no sooner dissolved than the slippery pontiffs returned to their infallibility, and the whole question came over again."

The following is a list of the Popes or Anti-Popes of the Great Schism placed in juxtaposition :—

Urban VI. (1378, ob. 1389).	Clement VII. (1378, ob. 1394).
Boniface IX. (1389, ob. 1404).	Clement VII.
Boniface IX.	Benedict XIII. (1394, ob. 1424).
Innocent VII. (1404, ob. 1406).	Benedict XIII.
Gregory XII. (1406, ob. 1415).	Benedict XIII.
Gregory XII. Alexander V. (1410).	Benedict XIII.
Gregory XII. John XXIII. (1410-1416).	Benedict XIII.
Martin V. (1417, ob. 1431).	Benedict XIII. (ob. 1424).
Martin V. sole Pope in 1424.	

ERRATA.

Page 85, line 25. After "has been" add "thought it was perhaps."

Page 119, line 20. For "laying" read "lying."

Page 146, line 28. For "Anti" read "Ante."

Page 235, lines 4 and 6. For "1692" read "1662."

Page 257, line 28. "Others think that the Pagan triad signified the three-fold powers of creation, preservation and destruction."



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